

The Hebrew

עולם נשט בתוכינו — "The Eternal Life He planted amongst us."

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DON MANUEL TEIXEIRA AND QUEEN CHRISTINE, OF SWEDEN.

[Translated from the German of Dr. M. Kayserling.]

At the commencement of the 17th century a bold Portuguese crossed the ocean. He visited the Philippines, China, and a part of the New World, sojourned in India and Persia, stayed in the Holy City, in the land which, glorified by Israel's past sweet reminiscences of bygone splendor, presents an overwhelming charm to every descendant of the Jewish race. This experienced traveler, on whose career we shall have to say more on another occasion, was Pedro Teixeira. He belonged to that unfortunate race which, alternately a prey to its dread of thequisition and the longing openly to confess Judaism, was in its heart racked by the most violent tortures. Having returned from his travels, he settled at Antwerp, and there professed the religion of his fathers. A descendant of this traveler is the man whose activity as minister (resident) of Queen Christine in Sweden we are about to describe.

But before entering on our task, let us cast a glance at the country to whose ruler Teixeira devoted his services.

We are referring to the "Spain of the North;" What the Pyrenean peninsula has become to the south of Europe since the fifteenth century, the Scandinavian peninsula, lying exactly opposite, had at all times been to the north. The Jews were compelled to eschew Spain. Norway no Jew may enter to this day, and in Sweden they have only been permitted to settle some eighty years ago. The hero of Lutzen, who had on the morning of the encounter made a vow not to again tread a field of battle until he had learned to read the Bible in the original language—Gustavus Adolphus, the noble champion of the principle of Protestantism, either from superstition or prejudice, never tolerated Jews in his dominions, and never came into contact with them except that his army sacked their houses, and with Swedish rapacity robbed them of all they possessed.

Queen Christine, his great daughter and successor, did not resemble her father in his bearing towards the Jews. Although she did not open to them the gates of her cities, they yet were not unknown to her. She appointed as her physician a Portuguese Jew, Benedit de Castro; the learned Portuguese Jew, Menasseh ben Israel, she knew personally, and the Portuguese, Manuel Teixeira, was for many years her administrator, friend, and confidant.

The Spanish ambassador at the Swedish court, Antonio Pimentel, who possessed Christine's confidence in the highest degree, was constantly about the young monarch, and recommended to her his former countrymen, the exiled Teixeira, as a circumspect man of business. Little more is known about her relation to this Hamburg banker than that she appointed him her resident (minister or agent) in the Elbe city. Only after she had resigned the Swedish crown at the age of 28, and retired into private life, her intercourse with Teixeira became more intimate. Like birds of passage, which in winter seek lovelier landscapes and a milder temperature, so Christine now eagerly hastened from the north towards the beautiful south. On July 10, 1654, a few weeks after her abdication, she arrived at Hamburg. She appeared with a splendid suite, and took up her residence in the house of "the rich Jew." For by no other name was Teixeira called at Hamburg. The envious contemporary writers cannot find words to describe the luxurious life led in this house, and the large sums wasted therein. Manuel Teixeira, as Schudt narrates in his memoirs, always rode in a very magnificent carriage with several footmen in front and rear, who with the greatest respect attended him when either entering or alighting. When he rode across the New Market, the whole guard was called out to do him honor. He resided in a magnificent palace, and great lords paid him visits and shared in his games. How he must have been envied for his high favor with the Queen.

After six eventful years, spent in Italy, chiefly at Rome, she once more entered the scene of her former splendor, in order to arrange her disordered pecuniary affairs. She only remained a short time at Stockholm. Disputes about her Catholic worship rendered the stay in her late capital so disagreeable to her that she left Sweden again full of indignation, choosing the stately mansion at Hamburg for her residence. She arrived there at the end of May, 1661, and stayed a full year in the house of "the rich Jew" until she had settled all her pecuniary affairs. For this purpose she concluded, July 8, 1661, a contract with Teixeira concerning the payment of her funds. Her income, greatly reduced in consequence of the sad condition of her estates, which had suffered much in the last war, amounted only to 107,000 thalers, instead of 200,000, to which sum her revenue amounted at the time of her abdication; and the irregular remittance thereof, as well as the distance at which she lived—she intended to return to Rome—rendered a safer and shorter way most desirable; therefore Teixeira agreed to pay her monthly, beginning from August 1, 1661, 8000 thalers; with the remaining 11,000 thalers he was partly to repay the interest on the sum raised by her in Holland on her jewels, and partly to repay himself his own advances, exceeding 10,000 thalers, and gradually to redeem the pawned jewels.

Having settled her affairs, and given to the foreign ambassadors and the senate of Hamburg a splendid festival in the house of her steward, she quitted the Hanseatic town, and arrived in June, 1662, at Rome.

Those that are acquainted with the unfriendly feeling of the senate of Hamburg towards the Jews in general will not be surprised to learn that it was willing to acknowledge Teixeira as minister (resident) of Sweden, and to grant him the rights enjoyed by the ministers of other powers. The differences on the subject had already lasted several years when Christine interposed, and not only complained to the Hamburg authorities about their ignoble conduct towards Teixeira, but also wrote to the King of Sweden and the Emperor pleading the cause of the minister. "Represent to the king," she wrote to her governor-general, Baat, "that Teixeira is a man who deserves his protection, not only because he is capable in financial matters to render the crown considerable services, but also because I take a lively interest in all that concerns him." A similar interest for Teixeira was also evinced in her letters to the emperor.

Scarcely had Teixeira, through the intervention of foreign powers, obtained his object when the authorities began to harass him by new vexations, forbidding him to quit the town without permission of the police. The intrigues concealed under this order did not escape the sagacity of the queen, and her indignation rose to a high degree. She addressed a letter to the authorities which is very interesting, and ran as follows: "I have been much surprised at the news concerning your conduct towards my resident, Don Manuel Teixeira, whom you wish to compel not to quit the town except with your permission. This proceeding has hurt me, exceedingly, and moved me greatly: it is as though you had insulted me in my person. Teixeira is my resident, and entirely depends upon me. I assert my right to make use of his services in my place where my interests might require his solicitude and presence without his requiring your special permission." She concluded with the words: "Declare yourself on the subject, as I expect it from your friendship and justice, that I may know how to comport myself towards you in future." This letter did not fail to produce its effect. The authorities of Hamburg altered their tone towards Teixeira, to the great satisfaction of the queen.

Content as Christine was to live in the vicinity of her friend, Pope Alexander IV., yet her restlessness drove her once more to her native country. A few days before her departure she, in a letter written by herself, gave notice thereof to Teixeira, asking him to make remittances to her to Nuremberg. Towards the end of July, 1666, she arrived in Hamburg, and again took up her abode in the house of Teixeira, which she subsequently bought. This circumstance nearly cost her her life. The Lutheran preachers of Hamburg—these are the words of an excellent unprejudiced historian—attacked her violently from the pulpit because she did not accept the lodgings offered by the senate, but went to reside with Teixeira, and so ragged against her that she had to flee over the tiles into another house. After various scandalous scenes in Hamburg and a brief joyless visit to her home she returned to the seat of the head of her church.

The longer Teixeira served this queen, remarkable in many respects, the more he esteemed and honored her. She could not often enough enjoin on her Swedish charge d'affaires, Rosenbach, not to undertake anything without his consent, and to listen to his counsels, "for they are shrewd and wise, and I approve of them." He universally was considered as her factotum, and she did not conceal that she esteemed him above all her counsellors. "Teixeira," expressed she herself in a letter to Count Wassenaer, a natural son of King Wladislaus of Poland, "has written you such a discreet and wise letter that King Solomon himself could not have done better. I have only to add that you should do what he advises, and should undertake nothing that does not agree with his views. Obey the commands of Teixeira like my own, for the long experience which I have of his great ability, zeal, and fidelity to me causes me to repose my full confidence in him. Beware, therefore, particularly not to engage in anything without his approval." Her friends she recommended to her faithful Jewish "resident." Him she sent furnished with full powers to Danzig in order to secure for her the estate of the deceased King of Poland, Kassimir, her near relative, who died in 1673, especially his large carpets. With him she kept up for years a diplomatic correspondence, in which she, as in her former conversations with him, openly and frankly laid bare her opinions and views on the affairs of the world; pouring forth her grief and painful emotions, despite her continuous studies, her extensive epistolary intercourse, and the profound interest she took in the movements of the age. Quite characteristic of her friendship for Teixeira is the following passage in one of her letters to the afore-named governor-general, Baat: "Teixeira is convinced that I would never injure any of his rights. I would rather not dry bread than not pay my creditors; I cannot pledge myself to drink water, for I have never in all my life drunk anything else, and if I had the treasures of a Ceresus I should not drink anything else. You need not, therefore, trouble yourselves about Teixeira, for I think more of him than myself. . . . I would rather die than give up or betray a servant who has so many years served me so faithfully."

But even this faithful servant could not always comply with the wishes of his mistress. Her stewards were so forgetful of their duty, and so negligent in their remittances to the "resident," that he, about 1683, refused to fulfill any longer the contract, in order to recall thereby these faithless stewards to their duty. This refusal the newly appointed governor-general, Olivekrans, endeavored to turn to an account in order to remove Teixeira altogether from the services of the queen. Christine thereupon reproached him bitterly. She wrote: "I clearly perceived that you wish me to break the contract concluded with him; but I candidly tell you that therein you will never succeed. Do not presume to act the part of a guardian to me. Obey my orders implicitly, and do not presume to make any alteration without my express order."

The devices of Olivekrans failed, and Teixeira's friendly relations to the queen remained the same as before.

With her usual circumspection, when bodily weakness increased she took the necessary steps in order to arrange all her affairs. Her house in Hamburg, inhabited by Teixeira, was to be sold; the jewels, pledged with a rich Jew at six per cent., were to be pawned at a lower interest; "but it was not her intention to take them out of the hands of Teixeira, because she knew they were safe with him."

Her health having in the last few years of her life become very precarious it seems that Teixeira, following the example of her governor-general, Olivekrans, solicited from her a general discharge for the whole period he had been in her service. She sent him the following remarkable discharge: "Besides the final receipt which we have given under date of April 19 of this year, 1687, we declare by these present that whatever the profit which he may have derived from us in the years over which this receipt extends, while liquidating our liabilities, we nevertheless, in satisfaction of our conscience, and consideration of his services to us, make him a present thereof; and we consequently by these presents give to him in the most valid and binding form every surplus that he might have gained from us. We therefore will and ordain that said Don Manuel Teixeira and his heirs and descendants shall not be molested in the matter of this account. In confirmation whereof we have," &c.

Meanwhile the friendly relation between the queen and Teixeira continued as before. A few months before her death she informed him of an illness from which she was recovering, adding: "I am convinced that you would have been as much moved by the news of my death as all Rome." But more deeply than all Rome was old Teixeira affected at the news of the decease of his queen. He had faithfully served her for 35 years. Emanuel Teixeira expired stricken in years in the 90th decade of the 17th century. An immense train of royal and princely carriages attended his mortal remains as they were being carried along to the cemetery of Altona. His sons inherited both the wealth and virtues celebrated in song by Jewish poets and general scholars of the man who, despite his exalted position, neither raised himself above his brethren nor turned away from their faith. Of his sons, Diego was appointed gentleman (gentlehomme) to the Queen of Sweden; Isaac Senior, like his father, went by the title "resident," and gave his daughter Sara in marriage in 1682 to a son of Isaac Suasso Baron de Avenas. Manuel's youngest son, Benjamin, married the niece of Suasso, settling in Holland, where the descendants of this family enjoyed high consideration, occupying, like the descendant of our Manuel, still living at Vienna, honorable positions in the commercial world.

A few additional notices on this family may not be out of place. The family of Teixeira originally went by the name of Sampayo and Dor; this being a Portuguese title of nobility. Philip IV. of Spain caused the arms of the Sampayos to be entered into the heraldic register of Spain (1643)—this favor being conferred on Don Diego, father of Manuel, royal "resident" (charge d'affaires) in Flanders. In Holland, too, there were descendants of the family of Teixeira. Heer Samuel T. Teixeira, the last chief of the house at Amsterdam, was town councillor for nine years. He received from the King of Holland the highest civic order—the Order of the Netherlands Lion. When Heer Godefrui became Minister of Justice the king appointed Heer S. Teixeira president of the Israelitish Consistory—an honorary office previously discharged by Heer Godefrui. Jewish literature, too, has preserved this name, it being mentioned on various occasions in legal questions (שאלות ותשובות). We may remark incidentally that while Spain was for a long time closed against the Jews the Spanish kings employed Jews abroad; and when Milan was under Spanish dominion there were Jews there vested with royal dignities and discharging honorable offices.

THE JEWS OF SERBIA.—In consequence of the violent attacks on Serbian Judaism, contained in the Serbian journal *Stetovide*, the Israelites of Belgrade protested and addressed to this paper a reply, which, however, was not inserted in consequence of the refusal of the governor to give his consent. Since the publication of this article it is no longer possible for the Jews to enjoy their civil rights, and they think only of preserving their lives, imperilled every day, as proved by two terrible murders lately perpetrated. Jacob Allealai, as known, was assassinated at Schabatz. His body was carried to Belgrade, to be subjected to a post-mortem examination in presence of a medical commission. The inquiry showed that he had been suffocated by violence, and that after his death sulphuric acid was poured into his mouth, in order to make believe he had destroyed himself. Scarcely had the terror created by this crime been calmed down when a new atrocity was committed. One Solomon Abinon, father of six children, had the misfortune, on the way from Bosnia to Serbia, to pass through Schabatz. Scarcely was he out of the city when he was killed and thrown into the Save. It was in vain that complaints were made to the respective authorities; they have not condescended to give a reply. These two murders, of which we have just given an account, are owing to the provocation resulting from the slanderous article published by the *Stetovide*. These painful acts have spread a general terror, deeply moving a large number of Israelites in the country, thus exposed to the fury of the populace. They therefore communicated the particulars to the Universal Israelitish Alliance, asking for help and protection. They proposed to the Central Committee various measures in order to protect their lives, if not the enjoyment of their civil rights. The first means of action is to obtain for them the intervention of the Powers who signed the treaty of guarantee for Serbia; the second means—which seems more arduous and more complicated—would consist in favoring the emigration of these unfortunates, and their transport to a neighboring country which would protect them from massacre.—A. I.

THE HEBREW AND THE WAR.

The storm of war which has swept over this continent, for four years, is now succeeded by the rainbow of peace—a glorious sign which the modern Hebrew welcomes with all the fervor which the bosoms of his progenitor felt after the Flood. During the long contest—on which the destruction or perpetuity of the Republic was staked—the public ear was besieged by the distant notes of pitched battles and the thrilling records of mutual slaughter. The daily journals contained broadsides of deaths by steel and lead, by the tramp of terrific chargers, and thy scythe of pestilence. These were followed by pitiful catalogues of wounded men—mere wrecks of humanity, doomed to a painful existence. Peace became an obsolete word; and while the beam of the scales of Fate quivered above the weight of treason on one side and loyalty on the other, we did not whisper Peace, even to our own souls.

The *Record* was first launched on the ocean of Jewish favor when the hostile armies of the South—in the mad pride and egotism of tropical aristocracy—had declared that the nation was divided, and the conflict had already bathed the country in blood. Our action on that momentous period may still be in the remembrance of our readers. We became warlike. The grandest and noblest refuge of our race and of mankind seemed for the moment to swerve from its adamant foundations, and rock to and fro by the sheer force of continuous bloodshed. In those terrible days, as the representative of men faithful to the Union as to the holy laws of their religion—we proclaimed at the head of our columns the Hebrew's duty, in the motto of Him who appeared once amid the awful fires of Sinai—"To your tents, oh Israel!"

How was that call answered? Forgive us host of mourners, whose kindred fill unknown graves, if we trespass on forbidden ground! Your weeds are still unfaded by Time, and the *Requiescat* has not yet died from your lips. It would ill become, then, the journalist to open recklessly the wounds which Time is struggling to heal. But the glorious tale of Hebrew sacrifice and trial must be told for the honor of our race throughout the earth. The Jew in the war was ubiquitous wherever the stars and stripes led the van. "Tell me," said a silly philosopher to a child, "where God is and I'll give you an orange!" "Tell me where He is not," answered the stripling, "and I'll give you two!" With all reverence, it may here be asked—Tell me the battles where Hebrews were absent from the Union ranks! Sharing the common perils of the Gentile, amid the strife of lead and steel, and the flying missiles of wounds and death, the Jew sealed his love for the Republic with his blood!

What shall be the sequel to his heroism—heroism as grand as that which confronted the panoplied Philistine and the armor-bearers of Caesar, when the world was younger by three thousand years? He shall live under his own vine and fig tree again. He shall enjoy the peace which followed the glorious series of defenses of ancient Jerusalem. But he shall attain a still prouder eminence. Standing on the observatory of this broad continent he may cast his glance over the wide waters which separate the lands of misery and indigence of the old world from the peerless nation of the New; and, as the oppressions of his race loom up before him, from Poland, Italy and the petty German Principalities, he may exclaim—"I am one of the defenders of a Republic, before which your united strength is but as the rustling of a leaf in autumn, or the effort of a shrunken dwarf to overcome a Sampson. Here the victims of bigotry and wrath may seize the horns of the national altar, and claim the protection of a city of refuge, which embraces a quarter of the earth!"

Having delivered this exclamation—as literally true as the sun in the heavens—the Hebrew may resume the occupations in which he was distinguished, and continue to aid the progress and glory of a Republic which his sword helped to perpetuate.—*Jewish Record*.

AUSTRIA.—The still existing abnormalities in the Austrian legislation concerning Jews are truly remarkable. From a petition presented to the Council of the Empire, it appears that in Galicia and dependencies the permission of a Jew to possess landed property depends upon the circumstance whether in his youth he attended school or not. An ignoramus, even if he were a Ceresus, cannot hold real estate if he happen to be a Jew. The test is scholarship, and not the profession of Christianity. In Tyrol and the adjoining provinces a Jew is not tolerated, whether a scholar or an ignoramus, whether a Ceresus or a beggar; while in Bohemia and Moravia there exists no law disqualifying them from either settling there or possessing landed property.

GOTTSCALK'S CONCERTS.—This distinguished pianist has returned to this city, and will enliven us with three concerts previous to his departure East. By way of adding to the attraction and amusement of these evenings, it is announced that he will be aided by the combination Opera troupe. The first concert will be given on the 4th of July.

The *Gleaner* has changed its name to the *Hebrew Observer*.

STATE OF THE JEWS IN SEVERAL COUNTRIES IN EUROPE UP TO THE FIRST HALF OF THE PRESENT CENTURY.

RELIGIOUS AND LITERARY PROGRESS.

[Concluded from our last.]

In the United States of America, in which full religious liberty encourages every development, in a few decenniums great changes to the better have been wrought. With the large number of emigrants from all parts of the old Continent there arrived Rabbis, mostly from Germany, and sermons, choirs and even organs have been introduced in almost every congregation of any consequence. Certainly here too, like in Europe, the parties are divided into the Orthodox and Reform party, but one spirit, for raising the Jewish doctrines to a higher degree of perfection and general acknowledgment, pervades them all, and much energy and devotion is manifested in behalf of the holy cause of Israel. As the State does not interfere with religious affairs, the contest is limited to the province of the Synagogue, and every party tries his utmost to insure the victory to its principles. The orthodox party has its advocate in the *Occident*, a monthly review, edited by Isaac Leeser; the reform party in the two weekly gazettes, *The Israelite*, in the English, and the *Deborah*, in the German vernacular, both edited and published by Isaac M. Wise; while another paper, edited by the same minister, the *Monthly Deborah for Germany*, is the means of connecting Europe and America, and keeping both mutually informed of the most important current events regarding Judaism. Another paper, the *Sinia*, published by Dr. Kinhorn, advocates the radical reform. As a proof that progress and reasonable reform are favored by the Israelites of America, it may be stated that *The Israelite*, in its wide circulation, has more subscribers than both the other papers together, and the principles it advocates are daily gaining more ground and more friends. The Jewish congregations in America are yet young, and not provided with such ample funds as those in Europe; but by their efforts great things have already been accomplished, and the more the natural resources will be developed the more will they accomplish, and prove to their brethren in the old continent not only that they equal them in religious zeal, but they will outdo them by the Jewish institutions called into useful activity.

CONCLUSION.

And so with a cheerful heart, full of thanks to Divine Providence and full of confidence in the Messianic destiny of Israel, we conclude this sketch of the history of Israel. Proudly we reiterate the words of the Prophet: "The victory of Israel will surely come to pass." We have accompanied the poor exile through centuries of agony and misery; we have heard his groaning and his lamentations. The dark clouds of misery and persecution have passed away; the bloody axe of the executioner, the rack and stake of a fanatic inquisition and clergy, were compelled to give way to reason and humanity; the roar of prejudice and blind hatred had to cease before the sweet voice of justice. Israel stands, while his enemies have vanished away from the arena of history; their endeavors to make Israel faithless to his God and his creed have proved futile and abortive. Israel has conquered politically and religiously. Day after day witnesses the crumbling to pieces of the barriers that have secluded them from the intercourse with their fellow citizens; the old code of laws become obsolete, and on the new pages is inscribed the name of the Jew, not only enjoying all rights and privileges with his Christian brethren, but fully deserving them, and excelling in every department of life, in which he now is allowed and willing to engage. And his religion—the holy doctrine of an indivisible Unity of God, of man's creation in the image of God, our destination to become by virtue, justice, and charity contented in this, and happy in after life, is daily gaining more ground as the only religion complying with the demands of reason and our destination on earth. And Israel does not falter in the accomplishment of its holy mission, to be the redeeming Messiah to all mankind, to become a nation of priests, teaching and preaching the truth. Efforts are made in all quarters, and no sacrifices are spared to render our Synagogues more attractive, to render the word of Moses more respected! The old age of bygone centuries has not debilitated ourselves; endured sufferings have not broken our spirits; unheard of persecutions have not hardened our hearts; full with the vigor of youth, inspired with an unlimited confidence in the final triumph of our good cause, we stand ready and united to continue our wandering, to live up to our mission, fulfil our task till the glorious day will dawn on which "He will be One and His name will be One." We are sure and convinced that our religion is capable of an infinite progress; that all changes wrought by and in course of time, cannot shake the solid foundation of our Monotheism. We witness it daily, how in other churches scepticisms are rising against the various, incomprehensible mysteries taught therein: we see how sect after sect is rising, always coming nearer to our doctrines, always throwing off more and more that which reason and common sense are refuting. And in the midst of these roaring elements, in the midst of this hot contest, which is just beginning—we stand firm, united, full of hope and full of confidence. So let us then guard the holy covenant bequeathed unto us by our forefathers, and sealed with their blood; let us bequeath it unto our children and grandchildren, that they may enjoy the truth in future time to come, as we do now—days; and that Providence, that so faithfully and paternally has kept its work: "I shall never forget and forsake you," will also bring on that glorious day, on which all nations, reconciled in peace and harmony, shall exclaim: "Truly this nation is a wise and godly one!"—*From Hecht's History of the Jews*.

Advices from Tangier announce that the members of the Jewish community imprisoned in Tetuan were set at liberty on the evening of Sunday the 30th ult. by order of the Minister of Foreign Affairs, Sadi Mahomed Bargash.

GIZOT ON THE MISSION OF MOSES.

The celebrated French ex Premier, Guizot, has published a work on the essence of religion, from which we borrow a few particulars. Having recapitulated the extraordinary history of Moses, and described the scene at the thorn-bush, our author continues:

In the presence of such facts of the co-operation of God and man in the same work, the opponents of the supernatural will exclaim, "Why this mixture of the divine and the human in these acts? Does God require the co-operation of man, and can He not, when He will, accomplish His plans by His omnipotence?" I, on my part, would ask them if they know why God has created man, and whether He initiated them into the mystery of His intentions respecting the instruments employed by Him in the accomplishment of His designs. It is precisely the privilege of man to be at the same time a subordinate and a free associate of the Deity, and through his own activity to participate in God's operations, an infinitesimal small portion of which only He has revealed to his intellect and reserved for his elaboration. Western Asia and its history are full of the names of Moses; Jews, Christians, and Mahomedans call him the first prophet, the great legislator, the great recognizer of God; everywhere on the scene of events there are places which preserve his memory; the travelers fall in with the wall of Moses, the cave of Moses, the mountain of Moses, the vale of Moses. His name is referred to as the most glorious in other countries and other centuries. Peter has been called the Moses of the Christian church, Benedict the Moses of the Monks, Ulphilas the Moses of the Goths. What has Moses done to obtain such a high and lasting reputation? He has won no battles, he has conquered no territories, he has founded no cities, he has founded no states, he was not even mighty and influential by the power of eloquence. "O Lord," says he to the Eternal, "I am not a man of words, neither from yesterday nor before yesterday." (Exod. iv. 10.) There is in this history not a single great human action, not a single great event, that was the deed of this man. Everything is the act of God, and Moses on these occasions is only the interpreter and the instrument of the Deity; to this mission he devoted his soul and his life; in this capacity alone he is mighty, and co-operates, so far as human power reaches, in an infinitely greater and more lasting work than any achieved by all the heroes and rulers of the world.

I know no sublimer spectacle than that of the unshakable faith and incontestable energy of Moses shown in the prosecution of this work, which was not his own, and in which he only carried out what he was bidden; he obeys much more than he commands. The obstacles and hindrances accumulate; he finds himself beset by foibles, the unbelief, conceits, jealousies, and rebellions of his people—nay, his own family; he himself has moments of sadness and despondency. He calls to the Eternal: "What shall I do to this people? Yet a little and they will stone me. I pray thee let me see thy glory." And God replied: "I will cause my goodness to pass before thy face; but thou wilt not see my face; for nobody can see me and live." And Moses, trusting in God, continues to triumph through obedience.

The work of deliverance is completed; Moses has led the people of Israel out of Egypt and encountered the first dangers and experienced the first sufferings in the desert. They advance into the mountainous tract of the peninsula of Sinai; they at last arrive at the entrance of a wide valley, surrounded by high mountain peaks. Yonder peak which offers the most extensive view, is covered by gigantic rocky masses, as though the mountain had been overturned by an earthquake. A deep fissure divides the top into two summits. The valley below is the place distinctly marked out for the Israelitish camp. The existence of such a valley, adjacent to a steep mountain, perfectly agrees with the Biblical narrative, furnishing a strong proof not only that this is the place of the scene, but also that the scene has been described by an eyewitness. The solemn and slow approach to this place as to a natural sanctuary seems to be a fit preparation for the subsequent event. A line of high alluvial ground at the foot of the mountain reminds us of the boundaries which, according to Exodus, were to preclude the people of touching the mountain (xix. 12.) The valley is not unequal, broken, and shut in, like nearly all others in this group; it makes a long and deep bend in which the people can be arrayed and kept back sideways. The hill, which rises in the face of the whole people like an immense altar, and which is mirrored in the sky from one end of the valley to the other, is in this solitary magnitude the image of the mountain which is not to be touched, and from whose height the voice of God could be heard by the whole people. Here is, in truth, the most secluded sanctuary of the whole peninsula, as though at the end of the earth, far from the turmoil and confusion of all earthly things.

Thus was 3300 years ago, and thus is still the place where Moses received this law from God, which he gave to the people of Israel, and which still forms the first basis of the faith and morality of the Christian nations.

The Hebrews were at the time when the Decalogue became the foundation of their faith, engaged in a crisis of social transformation, and on the point of passing over from the state of shepherds and nomads into that of agriculture and permanent settlement.

It seems that at such an epoch the formation of the political institutions of a people and the fundamental constituents of its government form its natural and most important occupation. The Decalogue, however, does not contain the remotest reference to these subjects. It is an exclusively religious and moral code which only regards the duties to God and man, and consequently, by its silence, admits of every form of government, as the internal or external condition of society may render desirable. There is in this a grandeur such as is not found in the primitive laws of nascent states, and wherein the Divine origin clearly manifests itself. The Decalogue addresses itself to nature and to man's moral destination; its object is to control the mind and man's spiritual liberty, leaving his external and social position to the different times and places.

There is another characteristic of this law which is not less original and not less sublime. It assigns to God and the duties to Him the first place in life, and above the duties to man; it unites most closely religion and morality, and considers them as inseparable. Let philosophers by all means separate them as they study them; let them by all means consider the principle of human nature or the distinct principles of ethics in themselves, and in connection with religion. Science may claim this right; but then it will only be a scientific disquisition, a distinguishing of the functions of the soul applied only to some of its faculties, and not embracing its totality as actually manifested in life. The human being, in its entirety, is of course both moral and religious; the moral code which it finds within itself presupposes an

originator and a judge; for God is the source and the guarantee, the alpha and omega of all morality. There may now and then be metaphysicians who forget God while yet recognising the moral code, although keeping aloof from religion, because the human mind can rest contented with a small dose of truth. Man so easily forgets and mutilates himself! These thoughts are so imperfect, inconsistent, so easily darkened and misled by passion and individual liberty! But these are only exceptional conditions of the mind and scientific abstractions. Mankind as a whole does not fall into these errors, and not permanently: in natural life and in practice morality and religion are necessarily united, and it is precisely one of the Divine characteristics of the Decalogue, and one of the causes of its constant authority in the course of so many centuries, that it has been announced as the basis of their thorough union, and received as such.

Further, Guizot points out that "Moses never speaks in his own name or in that of any human power, or a section of the Hebrew people; but that it is God alone who speaks and commands." Moses only reports to the people His words and behests. Moses is only the interpreter of the Divine will; the Pentateuch is the history and picture of the personal reign of God over the people of Israel.

Guizot also discusses the word and meaning of theocracy, and shows that this term, first used by Josephus, as employed by scholars in modern time, such as Ewald in Germany, Milman and Dean Stanley in England, and Nicolas in France, does not mean the Government of priests, in contradistinction to royal power; for in the Mosaic legislation the priests are not the servants and instruments of the Divine will, but God rules and governs by Himself, and gives laws to the Hebrews. It is true, Moses is the mediator between God and the people, but the people itself is an eye-witness of the revelation of the law, has accepted it voluntarily, and in the covenant between God and the family of Jacob. Moses, if the expression be allowed, is only the public officer who has drafted the compact. Further, Moses himself did not enter the caste of the priests; and lastly, the charge of preserving the legislation and carrying it out was by no means entrusted to the priests.

"It is," says Guizot at the conclusion of his meditation, "a unique, firmly established historical fact, that the idea of God is among all nations the source of religion; but everywhere, except among the Hebrews, this source is sooner manifested itself than it became turbid. Men occupy the place of God. His name only serves to cloak all kinds of falsehoods and pretensions; sometimes priestly corporations possessed themselves of the whole civil and religious government of the nations, and at other times secular power, which subjugated faith and religious life. Nothing of the kind is in the Mosaic form of government; its origin and fundamental principles, by way of anticipation, combat and condemn such aberrations. Nowhere is there a dominant priesthood, nowhere a secular oppressing power. God is the constant, present, only ruler. Everything is transacted between God and the people through the instrumentality of one single individual, whom God inspires, in whom the people believes, and who claims no other authority save that of the revelations which he receives. Here is no human act; even as the God of the Bible is the true God, is the religion which descends from Sinai through Moses to the God-chosen people—the true religion destined to become the religion of the human race."

The nations of the Semitic race have been honored on account of their primeval and persevering faith in the Unity of God. Under diverse forms and throughout various historical phases all other nations were polytheists; the Semites alone have unshakably believed in the Only God. This great moral fact is ascribed to various causes but the fact itself is universally admitted. It was a vague and remote idea, sprung either from man's instinct or philosophical reflection, and which, however, neither formed among these nations the basis of real religion nor proved an effective obstacle to idolatry. The God of the Bible is no such barren abstraction. He is the only God in the present, as well as at the origin of things the actual living and active God, who guides the destinies of the world He created.

He yet possesses another still more striking character, which appertains to Him still more exclusively, as the Only One. All the gods of the polytheistical nations have a history full of incidents, changes, transformations, and adventures. The mythology of the Hindus, Egyptians, Greeks, Scandinavians, and so many other nations, is only a poetical or symbolical account of the shifting and agitated lives of their gods. In this account are perceived sometimes the personification of the various forces of nature as manifesting themselves in diverse phenomena, and at other times the reminiscences of individuals, who by their acts impressed the imaginations of the multitude. But whatever their origin and their name, each of these gods has his peculiar history more or less replete with events and deeds, sometimes historical, and at other times of an immortal nature. All polytheistical religions are collections of Divine biographies, which traditionally, allegorically, or altogether fabulously reproduce the recurrences, passions, acts, and dreams of men under the guise and in the name of God.

The God of the Bible has no biography, no personal adventure. Nothing occurs to Him and nothing changes in Him—He is always and unalterably the same, a real and actual being, quite distinct from this finite world the human race, identical and immovable in the midst of universal shifting and commotion. "I am what I am"—such is the only definition which He gives of Himself, and the sum total of what He is throughout the whole course of the history of Israel, in which He is indwelling, and which He directs without ever being reflected upon Him. Such is the God of the Bible, in manifest and constant contrast to all the gods of polytheism, yet still more distant and marked by His nature than His unity.

This is to such a degree the peculiar and essential character of the God of the Bible that this character has passed over into the language of the Hebrews and become the name of God Himself. Several words were employed in the Bible to designate God. The one El, Eloha, Elohim, is expressive of power, the divine, creative, and is likewise used for designating the various gods of heathenism, the same as for the only God of the Hebrews. El Shaddai is rendered by the Almighty. Adonai designates the Lord. The word Yehova, or Yehve, in the Hebrew pronunciation Yehovah, expresses being—absolute, everlasting being. This name is not found in any other Semitic language, and

* There is a double exaggeration in this proposition. For on the one hand there were among the Semite race several polytheistical nations. The descendants of Abraham alone and the Israelitish Arabs remained true monotheists; and on the other hand the idea of Unity of God was not quite unknown to the polytheistical nations. The majority, as the Hindus and the Greeks, believed in only primitive power, which pre-existed and was superior to their gods.

only in the period of Moses it appears for the first time among the Hebrews. "I am the Eternal," said God to Moses. "I did appear as Almighty God to Abraham, Isaac and Jacob; but by my name the Eternal I have not been known to them" (Ex. vi. 2.) The Eternal is at the same time the true God and the national God of Israel.

The history of the Hebrews is not less characteristic and not less true than their law. It is the history of the nation of the only and unchangeable God to His people which He has chosen in order to be the special representative of the religious principle and regenerating source. This people passed through the usual phases and trials of other nations. It demanded or endured all kinds of government; it fell into the errors common to other nations; it frequently succumbed to the temptation of idolatry; it had, like the others, its days of virtues and vices, of prosperity and adversity, of glory and abasement. In the midst of all vicissitudes and errors of the people of the Bible, the God of the Bible remains unalterably the same, without any tincture of anthropomorphism, without any change in the idea which the Hebrews formed of his nature, whether they were faithful to his Commandments or unfaithful. It is always the same God who said "I am what I am," whom he asked no other definition of Himself, and who, Lord and Omnipotent, pursues the designs of His providence concerning men who are able to use and abuse the liberty granted them at their creation.

IN SPAIN, the *Univers Israélite* gravely declares that the situation of the Jews has decidedly improved since the days of superstition and tyranny. The journal above-mentioned advances its proofs as follows: "We have repeatedly referred to the breach by the progress of liberal ideas and railway in the Chinese wall of Spanish intolerance. Here is another example. The worthy officiating minister of the Temple of Bordeaux, M. Abraham Castro, was recently called to Madrid, there to admit into the Abrahamic covenant two Israelitish children, one of them six years old, who, from circumstances beyond the control of the parents, were yet not received by this sacred operation into the fellowship of the synagogue. A Spanish physician who was present, addressed the warmest congratulations to M. Castro. We are assured that the parents were overjoyed at the performance of this pious and touching ceremony, by means of which their children were admitted into the Abrahamic covenant, on the very soil once the theatre of the terrible inquisition. All hearts beat and all eyes shed tears of joy. At the festive meal which afterwards took place, M. Castro, who had been received like a heavenly messenger, delivered a warm address, by which all those present were deeply moved. Thus after more than four centuries of banishment, Judaism enters Spain again, and there practices its divine commandments, raises there once more the voice of Jacob, which must deeply thrill with emotion through the hearts of the victims of persecution."—J. R.

GREECE.—It would seem that the Jews form the most important element of the population of Salonica. With the exception of one family of immensely wealthy Anglo-Levantine merchants, they hold in their hands almost all the commerce and industry of this third commercial port of the empire. But they keep up a sordid appearance to outwit the cupidity of their Turkish rulers, and there is many an old Hebrew hobbling about in a ragged, dirty chintz robe who could probably buy up half Salonica. The greater part of the Jews here, as at Constantinople, are the descendants of those who were expelled by Ferdinand and Isabella from Spain. The Dunmek, or "Mameen," are a very peculiar class, the followers of Sabatai Sevi, a Jewish impostor of the 17th century, who conform outwardly to the creed of Mahomet, while they continue to practice in secret the rites of their peculiar sect, for which purpose their houses open into each other. They number about two hundred families; and a few of them worship with the "Faithful" in the mosques; they also send one or two Hadjis every year to Mecca, but this is only done to keep the deception and to secure the good will of the Mahomedan population.—J. R.

GREECE.—We have news to the effect that the rabbinical seat of Corfu, which was vacant, has been filled again. Its present occupant is Rabbi Isaac Tedeschi, of Bologna, described as a pious and faithful pastor. A correspondent, who writes to the *Magid*, says: "There are at Corfu about five thousand Israelitish souls. As everywhere in Israel there reign here an active spirit of benevolence, which on all occasions shows itself conspicuously. There exists several charitable societies which render great services. There are four synagogues. For many years the government has granted every year £150 toward the support of the school for the poor, attended by 200 boys, who, besides Hebrew, learn Italian and Greek, (formerly also English).—J. R.

ITALY.—There are Jewish philanthropists in Italy as elsewhere. The Italian papers state that an Israelitish citizen of Mantua, Signor Felice Carpi, bequeathed to the city a considerable building, on condition that it should be established an agricultural school. The legacy was accepted. Letters of thanks to the family of the deceased were not wanting. Statutes for regulating the institution were projected, and to behold! in the very first paragraph Israelites were excluded from the teaching staff. It is notorious, says the *Perseveranza*, that the citizens of Mantua are most intolerant; nevertheless, this monstrous regulation, when it became generally known, created great indignation among the public. It is well known that the government would not have thrown any obstacle in the way of the appointment of a teacher professing Judaism.

We some time ago stated that a member of the Rothschild family had greatly distinguished himself by his classical attainments at the public examination at Paris. We now learn from the Viennese papers that a member of the same family bids fair to distinguish himself by oratorical talent. Baron Rothschild, of Vienna, was, as known, made by the Emperor of Austria a life peer. He lately delivered in the upper house his maiden speech. It was on a financial question in opposition to the ministry, and the papers agree that it was a very telling speech. The *New Free Press* calls the Baron "a very hopeful parliamentary speaker," and congratulates the liberal party on having found in the House of Peers such an eloquent advocate.—J. R.

RUSSIA.—The Government seems really desirous of promoting the welfare of its Jewish citizens. The Municipal Council of Odessa, by a vote of forty-three against one, donated to the Jewish hospital an annual pension of 6,000 silver roubles—nearly \$5,000.

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The Hebrew.

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Pharao.

An dem rothen Meer mit bekümmelter Seel'
Mit der Stirne im Staub lag Pharao,
Vor ihnen der See tiefblauer Jorda
Und hinten des Pharao flüchtender Jor.
„Jehovah, erbarme dich meiner!“

Und Mose schlug mit dem Stab in den Schwall,
Da thürmte der Herr die Fluth zum Wall,
Und das Volk des Herrn durch die Gasse zog;
Und auf beiden Seiten stand das Gewog,
Und drüben schloß nicht Einer.

Und Pharao kam an das Ufer gebraust,
Auf der Lippe den Grimm, das Schwert in der Faust.
Sein strahlendes Geir, weit kam's gerollt,
Und Ros und Reiter war eitel Gold!
„Nun König der Könige rette!“

Und hinab in das Meer mit Wagen und Troß!
Doch vorne sprengte des Todes Roß,
Und als in der Gasse ritt Mann an Mann,
Aufbrüllten die Wogen und schloßen sich dann,
Soß über ihr altes Bett.

Schwer war der Harnisch und tief die See,
Nicht Ros noch Reiter kam weiter zur See,
Und Juda flücht, und der Herr war nah,
Und es sanken die Wasser und lagen da,
Und still ward's über der Glut.

Moriß Graf Strauchwiz.

Hilfsstudium aus der Französischen Revolution
die Emancipation der Juden betreffend

(Fortsetzung.)

Unter den guten Eigenschaften der Juden gehört sicherlich auch die Gerechtigkeit, die ihnen gleichsam angeboren zu sein scheint. Carozza rühmt mit Recht an ihnen, daß sie von abscheulichen Büchern, die unkeusche Begierden erregen, nichts wissen. „Im Gegensatz, wie in vielen Gegenden Deutschlands, hat man ihre Ehen dadurch eingeschränkt, daß sie nicht ohne Erlaubnis heirathen dürfen. Dies ist ein Eingreifen in die Rechte der Natur, die dieses Verbot nicht billigen könnte, wenn auch die Leidenschaften schwiegen. Bei allen Anderen würden Ausweichungen die natürlichen Folgen sein, aber bei den Juden wird man die Uebersichtlichkeit nicht finden, die unsere Staat beschimpft und bevölkert. Ehebruch ist bei ihnen sehr selten und die eheliche Treue in ihr That erbaulich. Sie sind gute Ehemänner und gute Väter; und die Frau schämt sich nicht nach dem Wochenbette Mutter zu heißen. Das Hauswesen wird weber vernachlässigt noch durch Verprähung zu Grunde gerichtet. Sie kennen die Leidenschaft des Spieles nicht, und die Veränderung der Moden liegt ihnen nicht am Herzen. Die Zärtlichkeit für ihre Eltern ist bei ihnen ungemein groß. Es wird ihnen eingeschärft, ihre Lehrer ebenso wie ihren Vater zu verehren; denn diesen sagen sie, verdanken wir das Dasein, jenen das Wohlfühlen. Greisen Männern begegnen sie mit Ehrfurcht, eine sehr rührende Tugend, die unsern Eiten fremd wird, in den Tagen der Vorzeit aber sehr geschätzt ward und die patriarchalische Regierung in's Gedächtnis ruft.“

Aus allen diesem ergibt sich, daß es unrecht und unpolitisch sei, die Juden in ihrem jetzigen ermiedrigen Zustand fortbauern zu lassen. Wir klagen über den Luxus, daß er dem Landbau Hände entzieht, und verbieten doch einer ganzen Nation unter uns den Ackerbau. Sie sollen das Vaterland weber ernähren noch verteidigen, und sind daher bloße Verzehrer, die nichts hervorbringen, und um so größere Verzehrer, da nur der natürliche Tod ihre Zahl verringert und sie, bei ihrer ziemlich einförmlichen Lebensart, nicht einmal die beständigen Verjüngungen erleiden, welche bei andern Nationen oft auch die dauerhaftesten Körper wegraffen.

Was wollen wir also thun, um ihrer starken Vermehrung zu steuern? Sie weglassen? Vorwärts wurde dieses Mittel angewandt. Aber wenn sie Frankreich ausfüßt und Deutschland sie nicht aufnehmen will, so müssen sie sich in den Rhein stürzen, weil man ihnen an seinen Ufern nicht einmal die Freiheit sich zu beklagen lassen wird. Ich kenne keinen Menschen, für den der Erdboden nicht geschaffen wäre; und wenn ich den Gesetzen gemäß auf einen Boden lebe, auf den ich geboren worden, und man mir dennoch die Rechte eines Inländers abschneiden will, so weiß ich wahrlich nicht, was ich noch thun soll, um sie zu erlangen. Wer Du auch seist, Leser! welche Urkunden hast du denn aufzuweisen? Sind die Juden strafbar, so bestrafe sie; sind sie lasterhaft, bestreue sie; sind sie unschuldig, so beschütze sie. Denn wer hat das Recht, ihnen das zu rauben, was sie von der Natur selbst erhalten haben — das nie vergärbende Recht auf der gasförmigen Erde zu wohnen, die sie auf ihrem Schoße empfangen.

Die Verbannung ist ein ebenso alter und barbarischer Gebrauch als das droit d'aubaine; sollte es aber mit diesem eben die Verbindung haben, wie mit der Folter? Sollten die Franzosen die ersten sein, die den Mißbrauch entdecken und die letzten, die ihn abschaffen? Sollte das mitten unter seinen Reichthümern verarmte Spanien seinen wahren Vortheil gekannt, so würde es vor dreihundert Jahren 400,000 Juden nicht verjagt haben, durch welche gegenwärtig seine Ländereien in einen blühenden Zustand wären. Ein Theil von diesen Ausgewanderten ist nach Frankreich gegangen, hat den Handel von Bayonne und Bordeaux in Flor gebracht und Banken dort errichtet. So wurden die Juden auch aus Andor und ganz Brabant vom Herzog Alba verjagt, damit sie mit ihrem Vermögen ein Land bereicherten, wo die Freiheit ihren Sitz aufgeschlagen hatte, und durch sie wurde der Wohlstand von Amsterdam und ganz Holland nicht wenig vermehrt.

Einige Deputirte der drei Stände werden mir vielleicht einwerfen, daß in ihren gegenwärtigen Verhältnissen bloß auf Einschränkung der Juden angetragen wird; sie müßten sich also meiner Bitte widersetzen.

Was ich darauf erwiedere, denke ich, soll diese Herren befriedigen. Ich fordere sie auf, mir zu sagen, ob irgend ein bürgerliches Gesetz Grundzüge heiligen kann, welche einem ewigen Gesetze entgegen stehen. Nun verschärft aber ein nie zu verlegendes Gesetz allen Kindern des allgemeinen Vaters das Recht den Erdboden zu bewohnen, wenn sie sich den politischen Gesetzen unterwerfen, die zu seiner Glückseligkeit abzweden. Sie berufen sich auf ihre Gerechtigkeit. O! man weiß es lange, daß der Buchstabe tödtet; und wenn wir statt der Mittel, die unsere Committenten zur Steuerung des Wuchers der Juden vorschlagen, kräftiger finden könnten, wer will uns zur Last legen, daß wir das Beste gethan haben, da man nur das Gute wollte?

Ein neuer Einwurf: Wenn wir den Juden Bürgerrecht erteilen, werden sie von allen Seiten zufließen und das Land überschwemmen. Die Antwort ist einfach: nehm sie nicht auf! Unsere Sorge muß vor der Hand nur dahin gehen, die Eingeborenen besser und glücklicher zu machen. Wird aber die Wohlthat, die du für die Juden ertheilst, ihnen nicht zum größten Nachtheil gereichen? Wird eingewurzelter Haß die Hand nicht gegen das jüdische Volk erheben, sein Blut vergießen und wer weiß? Vielleicht — sie alle beschließen. Diese Vorstellung zerreißt mir das Herz. Und wer sind denn diese wilden Thiere, deren Dürst nach Menschenblut wir so fürchten? Sollten wir die Antwort zitternd oder erröthend geben? Es sind Menschen, die Franzosen, die Christen heißen wollen. Nun, so mag denn die Drigkeit durch ihre Belschheit diesen wilden Ausbrüchen vorbeugen, und das Schwert des Hentes gegen dieses schädliche Ungeheuer gerichtet sein. Dies führt mich auf die Betrachtung, daß es äußerst wichtig ist, die Christen auf die Reform der Juden vorzubereiten, und für uns Diener des Altars, für uns Priestern des Gottes des Friedens, ist es vorzüglich Pflicht, zu ihrem Vortheil in den öffentlichen Schulen und in den Tempeln des Ewigen die Stimme zu erheben.

Vom Juden auf Wucher, ist der Nebengang leicht, denn diese Ideen haben sich leider sehr verbreitet. Ihr Calculationsgeist erfand in der mittleren Zeit die Wechselbriefe, welche für die Fortschritte des Handels vom großen Nutzen sind und denselben in alle Welttheile verbreiten. Freilich wurde diese von den Juden erhaltene Wohlthat von manchen Uebeln aufgewogen. Aber wenn die Juden als die Wucherer aller Nationen bisweilen die Ehrlichkeit dem Geize aufgegeben haben, so muß die Regierung es sich allein zuschreiben, diese Unglücksfälle zu jener Extremität getrieben zu haben.

Sie hat diesem Volke alle Erwerbsmittel genommen, sie hat es mit dem schwersten Joche belastet; sie hat es durch die Menge der aufgelegten Abgaben, durch das Verbot, Handwerke treiben zu dürfen gezwungen, sich ausschließlich dem Handel zu ergeben — ein Verbot, das es nun nur seiner Zerstreung beraubt. Es ist wahr, daß Salomo Handelschiffe ausgerüstet hat; aber nach ihm weiß man von keinem mehr. Das Genie eines großen Fürsten brachte sie auf, aber seiner feiner Nachfolger folgte ihm darin nach. Bei den alten Hebräern war stets wenig Geld im Lauf und nur wenig Handel. Ja, ihr Gesetz scheint sogar dem Handelsgeist entgegen zu sein; und so lange sie eine Art von Religionsform hatten, schränkten sie sich bloß auf Anbau ihres fruchtbaren Bodens ein und vernachlässigten den Handel, obgleich sie ein Land bewohnten, das an der See lag und vortreffliche Häfen besaß.

Die neueren Juden, die sich bloß mit Kleinhandel abgeben können, sind meistens gezwungen, durch die den kärglichen Verdienst zu erhöhen, den ein solcher Handel für gewöhnlich abwirft. Denn wenn man Hunger oder Durst leidet, aller Mittel beraubt ist, diese zu befriedigen und obenbrein die rührenden Klagen einer zahlreichen Familie hört, so ist kein Ausweg, man muß stehlen oder umkommen. Setzt den gepriesenen Bräminen oder jenen friebfertigen Dabablen in den Fall, daß er kein anderes Mittel zu seiner Ernährung habe, als den Handel, der wenig oder gar nichts einbringt, so wird er, wenn er durch Gewandtheit und Thätigkeit seine bringenden und stets wiederkehrenden Bedürfnisse nicht befriedigen kann, bald zur List und Betrugerei seine Zuflucht nehmen. Es ist daher die größte Ungerechtigkeit, dem Juden Fehler vorzuwerfen, die wir ihn zu begeden zwingen. In meinem angeführten Werke habe ich die Unzulänglichkeit der Mittel gezeigt, die man bis jetzt zur Steuerung des Wuchers angewandt hat, und habe wirksamere vorgeschlagen, die ich gerne mittheilen will, wenn es verlangt werden sollte. Das beste Gegenmittel aber wäre, dieses Volk vom Handel abzuheben, ihm eine entgegengesetzte Neigung zu geben und ihm sein Glück auf dem Wege der Ehre zu zeigen. Diese Veränderung ist freilich nicht das Werk eines Augenblicks, denn der Charakter eines Volkes läßt sich nicht so leicht umändern, wie sich eine Uniform wechseln läßt. Die Wirkungen der Vernunft werden erst nach vielen Jahren merklich. Aber wenn der Jude unsere Erziehung, Gesetgebung und Erfindungen sehen wird, an welchen er theilnehmen soll und kann, so werden alle diese Gegenstände zusammen genommen mächtig auf ihn wirken, jedes einzelne Mitglied in Bewegung setzen, und die heilsamsten Folgen auch für die Ungebildeten unter ihnen haben.

(Fortsetzung folgt.)

Gratz (Steiermark) im März. — Die hiesige Gemeinde, die sich nach Jahrhunderten der Verbannung (seit 1498) hier endlich wieder gesammelt hat und aus ungefähr 200 Seelen besteht, erlangte im Januar 1864 durch ein Ministerialrescript die Erlaubnis einen Friedhof zu erwerben und anzulegen. Das Grundstück und der Bauplan fordern die Summe von 9000 fl. d. W., und da die Gemeinde dies unmöglich aufbringen kann, hat sie sich durch einen Aufruf an alle israelitischen Kultusgemeinden gewendet. So interessant es nun ist, hier eine Gemeinde wieder aufblühen zu sehen, wo die Ausschließung eine so lange und so totale war, und so wichtig gerade der Gegenstand dieses Aufrufs ist, so begreifen wir doch nicht, wie für eine so kleine Gemeinde sofort eine so hohe Summe beantragt wird. Gerade in unser Zeit, wo die öffentliche Wohlthätigkeit täglich in Anspruch genommen wird, ist es eine heilige Pflicht, dieselbe nur für die dringenden Fälle und in dem allerhöchsten Maße anzupassen. — „A. J. d. J.“

Eintrag, 14. März. — Am 12. d. M. feierte ein achtbarer und wohl der älteste Bürger Elbings, Herr Abraham Lebricht, Vater des Kaufmanns H. A. Lebricht, das gewiß seltene Fest seines hundertsten Geburtstages. Eine Deputation des Magistrats (Herr Oberbürgermeister Dürschke und Herr Stadtrat Krause), die Vertreter der hiesigen israelitischen Gemeinde und mehrere Freunde, brachten an dem denkwürdigen Tage dem Greisenpaare ihre Glückwünsche. — In Danzig unter polnischer Herrschaft geboren, hat Herr Lebricht bei dem Einzuge Friedrichs des Großen daselbst die ersten Monarchen noch von Angesicht zu Angesicht gesehen und erinnert sich dieses Momentes noch mit voller Lebhaftigkeit. Auch die Schrecken der Belagerung Danzigs und dann die Einnahme durch die Preußen hat derselbe dort erfahren und gesehen. Später zog er nach Liebstadt und zog dann hieher nach Elbing, woselbst er seit einer Reihe von Jahren in friedlicher Ruhe seine Tage mit seiner nun achtzigjährigen Gattin verlebte. — Herr Lebricht erfreut sich eines von den meisten Beschwerden des hohen Alters fast gänzlich freien Wohlfühlens, insbesondere aber einer ungegründeten Regsamkeit des Geistes, eines ungeschwächten Gedächtnisses und nimmt dabei lebhaften Antheil an den Ereignissen des Tages, selbst an den politischen.

Ino r a c l a w (Posen), Ende April. — Am 3. v. M. bewegte sich ein großes Trauergefolge nach dem jüdischen Kirchhof. Es galt dem hier verstorbenen Rabbiner A. S. Jaffe aus dem polnischen Grenzstädtchen Piotrkow die letzte Ehre zu erweisen. Statt der Wiederbekleidung seiner zertrümmerten Gefühls, die der Dahingegangene erwartet hatte, sollte derselbe hier in den schönsten Jahren seines Lebens sein Grab finden. Ausgezeichnet durch seltene Tugenden und eine vorzügliche talmudische Gelehrsamkeit, zählte der Verdienste zu denjenigen polnischen Rabbinern, denen auch allgemeine Bildung nicht abgeht und die neben dem eifrigen Gelehrstudium auch der zeitgemäßen Bildung nicht abhold sind. Auf die Nachricht von dem Hinscheiden ihres hochverehrten Rabbinen hatten sich die Vorsteher und sonstige Gemeindeglieder aus Piotrkow hieher begeben, um die irdische Hülle des Verstorbenen zu Grabe zu geleiten. Auf dem Friedhofe sprachen außer dem Rabbiner Pollak die Herren Littauer, Schlesinger und zwei Mitglieder der Piotrkower Gemeinde Worte des Schmerzes über den Verlust des Dahingegangenen.

Von der polnischen Grenze wird der „Df. Jg.“ berichtet: Eine wichtige Stütze für das Wirtwaressystem ist die jährliche jüdische Bevölkerung in Litauen, welche sich immer entscheidender der russischen Regierung zuneigt. In den meisten jüdischen Gemeinden sind mit großen Opfern derselben Schulen errichtet, in denen die russische Sprache die Unterrichtssprache ist und die Errichtung jüdischer Schulen wird noch immer fortgesetzt. Den Juden in Litauen und den angrenzenden russischen Gouvernements sind in letzter Zeit seitens der Regierung nicht unbedeutende Concessionen gemacht worden. So ist ihnen namentlich die Wahlbarkeit zu städtischen Ämtern in ihrem Heimatsort, ferner zu Rältern, Notaren, Mitgliedern der städtischen Verwaltung, Gehülften des Stadtdirektors und vereideten Taxatoren zugesprochen worden. Doch können sie zu einem städtischen Amte nur von den jüdischen Wählern, abgesehen von den christlichen, und zu den anderen genannten Ämtern nur von allgemeinen Bürgervereinigungen gewählt werden. In Litauen sind die Juden den jüdischen Concessionen noch umfassender, indem ihnen durch ein Beschluß des Verwaltungsrates auch die Fähigkeit zur Vereidigung von Staatsämtern beigelegt ist. Es unterliegt keinem Zweifel, daß dieser Beschluß die kaiserliche Sanction erhalten wird.

Italien. — Signor Ariom, der erste Sekretär der italienischen Gesandtschaft zu Paris, ist nicht der einzige Jude im Dienste des Staats. Der „E. J.“ erwähnt einen anderen Religionsgenossen, der im Ministerium des Auswärtigen angestellt ist und bei seinem Talente eine glänzende Karriere machen wird, er ist Abbot, ein geborener Turiner, Namens Giacomo Malvano. Neulich wurde ihm vom König von Holland, in Anerkennung seiner Verdienste um den Abschluß des Handelsvertrages zwischen Holland und Italien, der hauptsächlich durch ihn vermittelt wurde, ein Orden verliehen. — Herr Felix Mittelenghe, einer unserer Glaubensgenossen, zeichnet sich besonders durch seine Begabung für unsere Religion rühmlich aus. Vor Kurzem erbot er sich, 2000 Lire unter die ersten vier Jünglinge, die sich dem Titel Rabbi erweihen, gleichmäßig zu vertheilen. Kurz darauf bestimmte er dieselbe Summe als Prämie für zehn Personen, die sich zunächst als Mohalim ausbilden werden.

Corfu. — Ein Reisender berichtet, daß ein Drittel der Bevölkerung Corfu's, die 18,000 Seelen zählt, Juden sind. Die ärmere Klasse der Israeliten lebt in einem Ghetto und zeichnet sich durch ihre blaue Kleidung aus. Ihre Gesichtszüge tragen nicht so sehr das Gepräge des jüdischen Typus, wie diejenigen der Hebräer in andern Ländern. Auffallend ist es, daß fast alle Häfen und Polizeibeamte Juden sind. Der größte Theil derselben gehört jedoch dem Handelsstande an.

Berlin, April. — Am 26. d. M. feierte hier der Rentier Moritz Löwenthal sein goldenes Hochzeit unter großer Theilnahme. Um 2 Uhr fand in der eigens zu diesem Zwecke herrlich geschmückten Hauptsynagoge die Einsegnung des Jubelpaares durch den Prediger und Religionslehrer Herrn Dr. Landberger statt. Freudig übertrug die Jubilar, als denselben der Prediger in allerhöchstem Auftrage Ihrer Majestät der Königin Elisabeth die „Palmen“, geschmückt mit ihrem Bilde und den des heiligen Königs sowie mit dem Namenszuge der Königin überreichte.

Breslau, 5. Mai. — Der früher als außerordentlicher Professor an hiesiger Hochschule dozierende Professor Dr. Lipschütz ist als ordentlicher Professor der Mathematik nach der Universität zu Bonn berufen worden. (Derselbe ist ein Sohn des vor einigen Jahren verstorbenen Oberbürgermeisters Lipschütz in Danzig, von dem wir in einer Nummer des vorigen Jahrgangs des „Hebrew“ in dem Artikel „Reminiscenzen aus Danzig“ unseren Lesern einige Notizen brachten.)

Wie aus Paris gemeldet wird, hat sich Corbelle Meyerbeer, die jüngste Tochter des verstorbenen Komponisten mit Herrn Emil Olivier, dem c-d-ant Führer der französischen Opposition im Abgeordnetenhaus, dessen erste Frau eine Tochter Franz Liszt's gewesen war, vermahlt.

Paris, 4. Mai. — Das geistliche Oberhaupt der französischen Israeliten, Herr Almann, Großrabbin der Central-Consistorien ist diese Nacht um 2 Uhr gestorben. Herr Almann litt bereits seit längerer Zeit an einem Brustleiden, welches seine Genesung auf Geringes ließ. Er war nach Paris gerufen worden, war er Rabbiner in Nancy.

Dänemark. — In diesem Lande wohnen nach der letzten Zählung 8,263 Israeliten.

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THE JEWISH CALENDAR SYSTEM.

BY ABRAHAM DE SOLA,
Minister K. K. "Shearith Israel," Professor of Hebrew and Oriental Literature in the University McGill College, Montreal, etc.

The introduction of weeks as a period of times, dates as far back as the Creation. "God blessed the seventh day and sanctified it," and henceforth every weekly return of that day was to be observed as a period of rest, Gen. ii. 3. This division of time was marked in the days of Noah and by him observed. See Genesis vii. 4. 10. viii. 10. 12. In ch. xxix. 27, Laban requires Jacob to fulfill Leah's week שבע (shabooang a week) which can only be understood of the seven days of the marriage feast, in contradistinction to the שבע שנים seven years of service specified in the context. The ancient marriage-feasts, as we find it expressly stated of Samson's (Judges xiv. 12) lasted 7 days. The division of weeks obtained among the Israelites previous to the delivery of the law (Ex. xvi. 26) and from the number of days assigned to the seven weeks intervening Passover and Pentecost (Lev. xxiii. 15) the identity of the weeks of the Mosaic law is sufficiently established. With respect to the names of the days of the week, we find that while the Egyptians gave to them the same designation which they assigned to the planets, the Israelites, on the contrary, were directed to follow such a nomenclature as would always remind them of institutions they were called upon specially to uphold. The names of their days therefore, all had reference to the Sabbath, and were written בשבת one day on, or after the Sabbath &c. or ראשון יום the first day, &c. &c. certainly more worthy of general adoption, than the English or other Saxon terms, which suggest so many abominations of paganism. The whole seven days were also included in the term שבת which may therefore be rendered "week" and שבת אחד one day in the week &c. There have also been distinguished as extraordinary or The week of weeks, consisting of seven weeks or 49 days, succeeded by the 50th, the Pentecost, or Feast of weeks, Deut. xvi. 9. 10. 2d, The week of years.—This consisted of seven years, during the last of which the land was to lie fallow, while the Israelites were to observe it as a period of rest from agricultural labors. See also Dan. ix. 24. 3d, The week of seven sabbatical years, consisting of 49 years, which were succeeded by the year of Jubilee. Leviticus, xxv. 1, 22, 26, 34.

It would seem most probable that Months should first have been measured by lunar changes, since these were most easy of observation to the unassisted eye and mind; but it has been maintained by many eminent Jewish writers, that the months observed by the Israelites until the exit from Egypt, were solar. We cannot, nor is it necessary to; enter at length into the controversy which has arisen in consequence of this position; but we will briefly state the reasons and computations by which it has been thought to be established. The waters of the flood are stated in Scripture to have prevailed upon earth from the seventeenth day of the 2d month (Gen. vii. 11.) until the 17th day of the 7th month (ib. vii. 4) which would make five full months. We also find from Gen. vii. 23, that the waters prevailed upon the earth one hundred and fifteen days. Now 150—5 leaves 30 for the number of days contained in each of the 5 months. It has been objected with force on the other side, however, that this would not be proof sufficient, since in these 5 months there would be about 2 days deficient of the right time;—thus, 12x30=360, and not 365; as required for the solar reckoning. Our limits, however, suffer us not to dwell longer upon this question; but be it as it may, it is clearly established, and generally admitted, that from the period of the command to elect Nissan as the beginning of months (Ex. xii. 2) the Jewish months have ever been lunar, being either כסליו full, containing thirty days, or חסריו deficient, containing 29 days. This distinction became necessary, because of the synodical lunar month being about 29 1/2 days; what one month would be deficient of this time, was made up by the periodic use of the other. For further testimony the reader is referred to the

* The Nigra in Africa, are said to have received this division of weeks from the sons of Noah. See Oldendorp's Gesch. der Mission, I. 308.
† It is also thought that the Hebrews have a name for Friday, but this also has reference to the Sabbath, for it is Parakoua, i. e. Preparation for the Sabbath. This was also the method of counting among the Arabians, Syrians, and other Eastern nations, as may be seen from the Syriac Calendar, edited by Horne.
‡ Among Christians, Kepler, Usher, Lydian, &c. the latter two, says Prideaux, the most eminent chronologists the world has ever produced.
§ According to R. Eliezer Marcheshvan; according to R. Jehudah Iyar.
|| The reader is referred particularly to the Commentary of Aben Ezra, on Gen. viii. 3, where this objection is stated.
¶ Sufficient has been advanced, however, to show from the fact that the months consisted of thirty days, the utter groundlessness of the assertions made by those who, although generally from pious motives, attempt to explain away the long lives of the antediluvians, by making their years consist of months, &c. &c. Apart from the signs they attach to the Bible narrative as one not to be depended upon, since when it states one thing another is meant, the incorrectness and absurdity of their thesis is evident by taking first the case of Adam. He began Seth when he was 130 years old, which, the years taken as months, would make him some ten years old when Seth was born. It was being younger than Cain and Abel, he would according to this computation be about six years old when Eve was brought to him, a gross contradiction of Scripture, which speaks of the woman being taken from the man. Adam and Serug according to this system must have had children when about three years old. Others at five.—Sed fiam satis est. Nonnulli ubi magna proponunt.

book of Ecclesiastius xliii. 6, the book of Maccabees, Josephus Ant. lib. iii. 10; and Philo. Vit. Mos. lib. iii. By the command Lev. xxiii. 10, 11, to bring an omer of first fruits to the priests on the morrow of the Passover, a system of intercalation arose affecting the number of months, to which we have to refer hereafter. The next important institution having reference to months we find in Numbers x. 10, where the beginnings of the months חודשים are directed to be observed with due solemnity.

* The Vulgate has calenda, "si quando habebitis epulum et dies festos et calendas," &c.

DEATH OF THE GRAND RABBI OF FRANCE.

Judaism has lost another of its great men, and all Israel mourns the death of M. S. Ulmann, Grand Rabbi of the Central Consistory of France, who departed this life on the morning of May 5, aged 59. M. Ulmann had but just returned from Lorraine, where he had traveled despite a threatening disease of his chest. To pay a visit of condolence to his brother-in-law and the children of his sister recently deceased. On his way he visited Lauterbourg, a small town on the Lower Rhine, where he officiated for the first time in thirty years at the Synagogue. Here he had first assumed his sacred calling, when he left the Rabbinical School at Metz. Here his complaint assumed such a serious form that he left for Paris by the railroad from Strasbourg, and during his journey he became so much worse that serious apprehensions were felt that he could not arrive alive at his home. He reached his residence but to expire. Salomon Ulmann was the successor of Marchand Ennery, who died thirteen years ago, at the age of 60, and like him was known for his learning, his piety and philanthropy. His first labors as Rabbi were at Lauterbourg, and he was successively Grand Rabbi of Nancy, and Grand Rabbi of France. He was a chevalier of the Legion d'Honneur, and a member of the Supreme Council of the Society of the Prince Imperial.

The funeral ceremonies took place on Monday, the 8th of May, some fifteen thousand persons participating in the same. Among those present were S. Levy, Grand Rabbi of Bordeaux; M. Weinberg, Grand Rabbi of Lyons; M. Lieberman, Grand Rabbi of Nancy; M. Alexandre, Rabbi of Chalons; M. Sopher, Rabbi of Dijon; M. Aron Caen of Metz, M. Furtado of Bayonne, and M. Levylor of Nancy, Presidents of Consistories. The Government was represented by M. Victor Hamille, of the Bureau of Instruction, and M. Rozan, of the Bureau of Catholic Schools. Among the pall bearers were M. Victor Hamille, President of the Consistoire Central, Baron Gustave de Rothschild, M. Aron Caen, M. Levylor, M. Isidor, Grand Rabbi of Paris, and Rabbis Astruc, Lazard, and Trenel. At the Temple, rue Notre-Dame-de-Nazareth, the funeral ceremonies were performed, in which all the pupils of the numerous Jewish academies, the graduates of the Rabbinical Seminary, the inmates of the various orphan asylums, and the members of all the Jewish societies, benevolent and others, participated. The services opened with a dirge on the organ by M. Naumbourg, after which the officiating minister chanted with the choir the xci Psalm. Rabbi Isidor then delivered an eulogy on the many virtues of the deceased, which was followed by the chanting of the cxxx Psalm, by Messrs. Blum and Nathan. The Eschaba was then recited by Rabbi Isidor, and the funeral train took up its solemn march to the Cemetery Montparnasse. At the grave addresses were delivered by Messrs. Colonel Cerberr; Trenel, Director of the Jewish Seminary; M. Lieberman, Grand Rabbi of Nancy, and Meyer, Director of the Orphan House.

It is somewhat strange that during the past year our co-religionists in Europe have lost some of their most learned Divines, Dr. Sachs, of Berlin, Prof. Mannheimer, of Vienna, and the Grand Rabbi of France. At all of their funerals the liberality of enlightenment was manifested, for in addition to the entire Jewish population of their respective residences, a number of Christians, men of note and influence, united in paying the last sad tribute to their virtues and learning. There are others than Israelites who will mourn the loss of M. Ulmann, whose indefatigable zeal in the pursuit of philanthropy knew neither creed nor nation. France weeps with Israel for the loss. In another column will be found a tribute to his memory, taken from the New York Jewish Messenger.

The following were elected officers of Modin Lodge No. 42 I. O. B. B., for the ensuing term, on Tuesday, June 27, 1865: President, Emanuel Levy; Vice-President, L. Godchaux; Secretary, M. Waterman; Treasurer, S. Haas; Warden, M. Sichel; Guardian, M. Celler; Trustees—H. Newman, H. Kozminsky, and J. L. Lang; Trustee for General Fund—Joseph Hirst; Representative in Covenant Hall Association—H. Kozminsky; Representatives in Dist. Gr. Lodge No. 4 I. O. B. B., H. Newman, Jules Cerf, Joseph Hirst, H. Kozminsky, J. L. Lang, and E. Mandel.

The "Fourth."—Judging from the preparations now making, the anniversary of our National Independence will be celebrated with unusual splendor. The committee intrusted with the arrangements are exerting themselves to make the pageant as large and demonstrative as possible. It behooves every good and loyal citizen to take his position in the line of march and swell the length of the procession. In the evening, the city will be illuminated, and a large display of fireworks will take place in the southern part of the city.

OUR NEW YORK CORRESPONDENCE.

From the resident correspondent of THE HEBREW.

NEW YORK, June 2, 1865.

EDITOR HEBREW:—On account of the fact that but two steamers instead of three per month are dispatched for the Pacific coast from these shores, the interval between my letters will be somewhat longer than usual. I might, it is true, send my epistle by the Overland route, but then that road is too uncertain and irregular to warrant the attempt, at least for the present; perhaps in a few weeks, the obstacles that obstruct the land route will be removed, and then it may become safe enough to send correspondence thereby. In the meantime I hope that your readers will be content with receiving letters from me twice a month until the steamers shall run more frequently. Why the number of vessels to California should have been diminished, I can ascribe only to one cause. By the last census of the Pacific State, it appears that it requires some 40,000 or 50,000 females to equal the male population of California. It would not do, therefore, for any more men to emigrate thither. The directors of the line of steamers have taken note of this, and by sending one vessel less a month, have thereby diminished in a great degree the number of mail (male) arrivals to your shores. Fe (w) mails are now sent.

Yesterday terminated the Feast of Pentecost. The holiday was celebrated with much ceremony by our co-religionists of this city. The synagogues were decorated in the most prodigal manner, with all kinds of leafy and flowery production. Roses, mignonettes, pinks, violets, etc., mingled their sweet perfumes, which seemed to unite in a holy incense to the Creator. The arbor vite, that peculiar tree, typical of the permanency of God's kindness and mercy and of man's to the duration love for Him, teaching us that his works and His kindness should remain fresh and ever green in our hearts, was used to great abundance. The pillars, the dome, the ark, the chandeliers, one and all were clad in this green clothing. Surely, when we note the effect of these beautiful concomitants to our respective holidays, no true friend of our religion will say that they are of no value. The use of matzoth on Pesach, the Sukah on the Feast of the Tabernacles, the "esrog," the "lulof," and the custom of adorning synagogues with flowers, all aside form their intrinsic meaning, contribute greatly in enhancing the beauty of our form of worship, in adding to its strength, and therefore to its permanency, and serves to entwine a love for it more securely around the heart of every Israelite. It is true that the soul of a religion consists in its inner value, and he who imbued with its spirit is a man of faith, but mortals cannot long retain hold of airy phantoms without something substantial being connected with them. They may conceive of the existence of the soul, but we can only obtain a perfect idea of the theory by observing its outward manifestations through the form of man. So the true spirit of religion may be imbedded in the heart of mortals, yet this can only be there retained by means of the forms and ceremonies with which it is surrounded. Truth naked may be acceptable, but when it comes clad and adorned in bright garments, with pleasant surroundings, how much more do we welcome it, how increased is our attraction for it?

"Sermonizing again?" I hear one of your readers ask. I will take the hint and proceed to other matters. At the Temple Emanuel, yesterday, the usual annual confirmation of the graduates of the Sunday school took place. Quite a large number partook of the honors. Rev. Dr. Adler at the close of the examination addressed them in a very feeling manner in relation to the new duties which were hereafter to be imposed upon them. He urged them always to be good Israelites and remain steadfastly true to the principles of their faith.

August Belmont, the agent of the Rothschilds in New York, is about to sell his home and remove to Europe with his entire family. It is said that he has one of the finest collections of paintings in the country. He will not, I understand, dispose of them, but will take them with him to adorn his palace in the old world. The members of the Norfolk Street Congregation, have engaged a rabbi from Germany, his name is unknown to me, but rumor speaks favorably of his abilities. Instead of purchasing a new synagogue, this congregation contemplate tearing down the ladies' gallery, and thus permit both the sexes to sit together in the same pews. An organ will also be purchased and the reform principles of Judaism will be rapidly adopted.

Great preparations are being made this season by the various societies of this city to celebrate the summer with an unusual quota of picnics, all the principal places of resort for such purposes have been engaged for several days in advance by the "proper authorities," and there is every promise that both old and young will enter into the spirit of these festivals. Let it be so, we live but once, and that life should always be enjoyed, when it can be done in a virtuous and pleasant manner. Whatever conduces to lighten the heart, whatever adds to innocent enjoyment, should be patronized, and no attention should be paid to those croakers who describe life as "a weary interlude," and who would prefer that mortals should regard existence as a burthen, which man is doomed to bear for a certain time, until he is relieved by death. I always like to look upon the bright side of things, and so do I look upon our stay on earth. I believe in Dr. Johnson's advice—he says:

"Catch then, O catch the transient shower,
Improve each moment as it flies,
Life's a short summer—man, a flower,
He dies—alas! how soon he dies."

B'NAI BRITH.

In B'nai Brith circles nothing of great importance has transpired. The Constitution Grand Lodge will meet in this city in about five weeks, and preparations will be made to give them a fitting reception. The adoption of the new ritual will principally occupy the attention of the body during its coming session. The District Grand Lodge No. 1, will also soon hold its annual meeting and election. Canvassing for the various offices is quite spirited already, although I cannot as yet state with much certainty who will be the successful aspirants. Time will show, yet the best man win whoever he is.

MERCURY.

DEATH OF GRAND RABBI ULMANN OF FRANCE.

The mournful intelligence reaches us of the decease of the venerable M. Ulmann, "Grand Rabbi of the Consistory Central of France." This melancholy event took place on the 5th inst. We sympathize profoundly in the sorrow of our co-religionists of France, thus, by the decree of Providence, bereft of their spiritual head. A correspondent, "a French Israelite and a friend of the family of the noble deceased," (M. Benoit Fromental,) thus writes to us: "Melancholy news reaches us. Monsieur Ulmann, Grand Rabbi of the Consistoire Central of France, died on the 5th inst., from an affection that had enfeebled him for several years."

"His death is mourned by all Israelites of France—of Europe, and the sad news will be received by the readers of your honorable journal with emotions of pain. "The Grand Rabbi was loved and revered by all. His nature was generous and sublime, the simplicity of his manners and the gentility of his character were patriarchal. Accessible to all, he never refused to listen, to console, to help the numerous applicants, the afflicted and the unfortunate, that knocked at his door."

"M. Ulmann was very learned, but without pedantry; and he treasured up his knowledge as others would love to show it. Study was his favorite relaxation. His speech was sweet and agreeable and his discourse breathed that eloquence of goodness and charity impressed in his fine and sympathetic form. M. Ulmann was the type of a true preacher. He avoided polemical contests, and pardoned the attack of whatever opponent. He employed his influence and his great authority for the public good, in good works and for the glory of Israel."

"M. Ulmann enjoyed the profound esteem of the best society of Paris. The most noble salons considered it an honor to count him among their guests; but his modesty of taste and his quiet nature disinclined him for the noise, the excitement of earthly pleasures. The affection of his family and friends was his sweetest delight. It was not more than three months ago that we read a letter addressed to his brother at Strasbourg. He did not devote more than a few words to his reception by his Majesty the Emperor, but filled an entire page with sayings of his grandson (aged a twelvemonth), with a charming naïveté and tenderness."

"Ulmann was born at Strasbourg, of humble parents. By his industry and merit he was elevated to the high position he occupied. Successively rabbi at Lauterbourg, grand rabbi at Strasbourg, and afterwards at Paris, intrigue never contributed to his elevation; the love and the veneration of his co-religionists alone placed him at the head of the Israelite clergy of Europe. He died young—was but fifty years of age. He was chevalier of the Legion of Honor, member of *l'Académie impériale* and of many learned societies. His obsequies were imposing. Many thousands of persons attended in tears his last journey, and among them all that Paris embraced of notabilities."

"Messrs. Editors, I shall be happy if you will extend me the honor of publishing in your esteemed Journal this feeble tribute of respect, homage and grief to the memory of Grand Rabbi Ulmann, the *Fenelon* of the Israelite clergy of France."

PRESENTATION.—Mrs. Jacob Rich was the recipient on last Saturday of a handsome Silver Pitcher, presented to her by the members of the Ladies' United Hebrew Benevolent Society, of which association she has been Treasurer for the past ten years. Mrs. Rich is on the eve of leaving the city, and this acknowledgment of her charitable efforts is indeed a flattering tribute, and will cause her to remember with pleasure the large circle of warm friends from whom she departs.

"ADDAS YANKOVE" CONCERT AND BALL.—This entertainment came off last night, and was quite a brilliant affair. The audience was large and the exercises very entertaining. After which followed dancing—in which the votaries of Terpsichore indulged till an early hour this morning.

THE "Eureka Social Club" will give the first soiree, under the management of the new officers, on Tuesday evening, July 11th, in the beautiful hall of the City Assembly Rooms, Market street, between Third and Fourth streets. We acknowledge the receipt of an invitation.

Mad. Samuel Lambert, formerly Eugénie Rittenberger, wife of the resident representative of the house of Rothschild at Brussels, recently died. She was known for her many virtues and philanthropic efforts, which were not confined to one locality, as her generous hand relieved the poor throughout Europe.

The new Mechanical School for young Israelites, was inaugurated in Paris, on the 30th of April.

A biography of all the most distinguished Israelites since the day of Moses Mendelssohn, is being prepared in Germany.

Capt. Isaac Marx has been promoted to the grade of an officer of the Legion d'Honneur.

The only silver medal given this year by the Minister of Public Instruction to the teachers on the Upper Rhine, was bestowed on Mr. Joseph Block, of Colmar.

There are four deputies in the Prussian Chambers who are Israelites. Two represent Berlin, one Waldenberg, and one Koenigsberg.

ALL the public buildings and most of the private dwellings and business houses in Forest City, Sierra county, were destroyed by fire on Tuesday afternoon last. One lady resident was burned to death, while another was severely injured by the flames. The estimated loss in property sustained by this calamity, is upwards of \$60,000.

EDUCATIONAL.—In the present day, a good education is properly deemed indispensable in the training of youth. Of all the institutes of learning with which this city is favored, the City College, southeast corner of Stockton and Geary streets, ranks second to none in public repute. A thoroughly qualified principal, with a staff of competent assistants, probably accounts for the estimation in which this school is held. The next session will commence on Wednesday, July 5th.

HERODIUM.

Five miles to the southeast from Bethlehem is Herodium, the tomb of Herod the Great. Cherishing an ambition that knew no bounds, and rivaling Solomon in the magnificence of his reign and in splendor of the cities of his kingdom. Herod sought renown in life by the power of his name and the perpetuity of his fame in death, by rearing for himself a mausoleum which he vainly hoped would have continued complete to the latest generations. Conscious of the vicissitudes to which his empire city was subject, and knowing that as he himself had rifled the sepulchre of David, his in turn might be plundered, he prepared for himself a tomb of great strength, far from human habitation. A ride of more than an hour brought us to the grave of this most execrable of monarchs. Being the last position held by the Crusaders after the fall of Jerusalem, the hill bears the traditional name of "Frank Mountain;" but, from the supposed luxurious life of Herod, the Arabs call it Jebel Faredis, or "Little Paradise Hill." Josephus, however, designates it Herodium, after the founder of the city which crowned its summit. According to him, it is sixty stadia from Jerusalem, and was designed by Herod to be a military outpost, protecting the inhabitants of the inland towns from the depredations of the Bedouins of Engedi, and also to serve as a palatial retreat for the king and his court. Having subserved the double purpose of war and pleasure, it at length fell before the powerful arms of Lucilius Bassus.

Rising in the form of a truncated cone 400 feet from the crest of a round isolated ridge, it resembles, when viewed from the plain below, some grand catafalco. The ascent is up a circular path, and the view from the summit imposing. Through openings in the cliffs the Dead Sea is seen to the east; two miles to the southwest is the small town of Tekoa, the home of the wise woman whom Joab called to plead before David in behalf of Solomon, and the birth-place of the Prophet Amos; and to the northwest are the white walls and domes of Bethlehem. At its northern base is a reservoir 200 feet square, and from the centre of which rises a mound of earth like an island in a lake, and near it are traces of the aqueduct, which conveyed the water from a great distance. The summit is an area 750 feet in circumference, surrounded by a ruined wall of large hewn stones, with a massive square tower at each angle. Within this inclosure are many vaults, and the walls of what appears to have been an amphitheatre. The latter is in the form of a three-quarter circle, and on the south side are three large large blocks of limestone, so arranged as to suggest the idea that they were the royal seats from which Herod and his courtiers beheld the dramatic and equestrian feats so pleasing to Oriental kings. To the northwest of this structure is a large vault, which I succeeded in entering by creeping through a narrow opening. The roof is a beautiful raised dome, with a circular keystone in the centre, and on the sides are doors leading to other chambers. On the very summit of the hill is the Tomb of Herod. It is a vaulted chamber of hewn limestone, fifteen feet long, twelve wide, and ten deep. Dying at Jericho, the royal monster was here interred, amid the scene of his crimes and folly. Profound silence now reigns where once the noise of revelry was heard, and, unhonored and unlamented, the dust of the proud Idumean is trodden by the foot of the transient traveler and the wild Arabs of Engedi.

One of the wildest, roughest roads in Palestine leads from Herodium to the Cave of Adullam, where David and his men that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a captain over them, and there were with him about four hundred men. From this cave his three "mighty men" broke through the lines of the Philistines who garrisoned Bethlehem, and drawing water from the well that David loved so much, and which still exists, brought it in triumph to their chief; and from there he took his parents across the Jordan, to place them in the care of his kinsmen of Moab.

Descending over ledges of rocks to the bottom of a deep ravine, dry and barren, and walled in by perpendicular mountains 1000 feet high, we found ourselves in one of the grandest gorges in the Wilderness of Judea, where the solitude is unbroken by human habitation. In the face of the rocks are vast caverns, partly excavated by the winds and partly by the hand of robbers whose dens they were. Winding round rocky projections and wilder ravines, we reached at noon the foot of the ascent of the opposite mountain range, in the side of which, 400 feet above us, was the cave of Adullam. Compelled by the intense heat and the impossibility of finding a path to leave our horses, we advanced single file, now leaping yawning gulfs, now clambering over smooth faced rocks, and again skirting some dangerous precipice.

It was past noon when the advanced guide cried out "Kureitun!" In front of the cave were immense boulders, over whose slanting sides only one could apparently pass; but we had endured too much to be thwarted by such obstacles. One leap brought us flat upon the first rock, another on the second, a third into the mouth of the cave. Turning round, I looked down upon a scene of complete desolation. No mountain pine waved its green foliage as in Alpine solitudes; no waterfall delighted the ear with its music; no feathered songster awakened the slumbering echoes of the glen. Entering the cave through a passage-way six feet high, four wide, and thirty long, but which soon contracted to such dimensions as to compel us to first stoop and then to creep, we at length found ourselves in the hiding place of David. Owing to the curve in the entrance, no sunlight ever penetrates this dismal abode. Lighting our candles, we began to explore. We found the interior divided into chambers, halls, galleries and dungeons, connected by intricate passages ways. The chief hall is 120 feet long and 50 feet wide; the ceiling is high and arched, ornamented with pendants resembling stalactites, and from the walls extend sharp projections, on which the ancient warriors hung their arms. The effect was grand as our tapers revealed each irregular arch, graceful pendent, and sharp projection, giving the whole the appearance of a grand Gothic hall. Lateral passages radiate in every direction from this chamber, but ultimately converge in a central room. Treading one by one these labyrinthian alleys, I became separated from my guide, and felt no little trepidation till I heard him respond to my call. The darkness and silence were oppressive, and the seclusion and intricacies of the cave would have baffled any attempt of Saul to capture the object of his pursuit. From the side of the first chamber we reached a pit ten feet long, leading to another hall, the inner sanctum, where David held his secret councils. On the walls are the names of a few explorers, and among them that of a romantic Irish lady. Though this appeared to be the end of the great cave, yet the guide spoke of a secret passage to Tekoa and Hebron.

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with the one David occupied, is the fact that two Adullams are mentioned in the Bible—one on the borders of Philistia, and the other among the cities of Judea. A hundred feet above the cavern are the ruins of a city, probably the site of Judah Adullam, from which the cave takes its name. And three scriptural facts seem to place the question beyond dispute: David's escape from Gath, the reception of his father's house, and the draught of water which his "mighty men" obtained for him at the peril of their lives, all of which favor this location rather than the one in an enemy's country.

Die Oper in der Academy of Music.

Mittwoch, Juni 28, wurde zum erstenmale „Nabucco“ von Verdi, gegeben.

Sowohl in der Anlage wie auch Ausführung der musikalischen Form unterscheidet sich dieses Werk auffallend von den späteren Werken des Componisten. Der Meister lehnt sich noch bedeutend an seine Vorgänger an und nur selten gelingt es ihm, diejenige Selbstständigkeit zu erreichen, die ihm in seinen späteren Werken so merkwürdig auszeichnet.

Wir hatten die Overture und den ersten Akt für das Beste der ganzen Oper. Der zweite Akt und die große Arie mit Chor des Zaccaria sind ganz bedeutend und beweisen zur Genüge, daß Verdi es versteht, auch mit den einfachsten Mitteln große Erfolge zu erreichen.

Der zweite Akt, obgleich noch recht schön, ist doch schon etwas schwächer, und in den letzten Akten verläßt den Componisten seine Selbstständigkeit vollständig und es kostet ihm viele Mühe, das Werk zu einem lebendigen Abschluß zu bringen.

Was die einzelnen Leistungen der Sänger betrifft, so befiel Signorina Cecelia allerdings weder die Persönlichkeit noch die nöthige Fülle des Tones, um eine Helbin darzustellen; es ist deshalb um so mehr anzuerkennen, daß sie bei diesen natürlichen Hindernissen eifrig bemüht war, ihr Bestes zu thun und die Partie so ziemlich zur Geltung zu bringen.

Die hervorragende und großartige Leistung war der Nabucco des Sig. Morrell. Großer, edler Ton, feinsinniger Vortrag und hinreichendes Spiel vereinigen sich in einem schönen, harmonischen Ganzen und gewähren den reinen Kunstgenuss.

Sig. Barilli, obgleich von Natur mehr für Buffo geeignet und deshalb auch des großen Vortragsfähiges ermangelnd, führte dennoch seine Partie mit vielem Anstande und angemessener Würde durch.

Lebend müssen wir auch der Tenora der Nab. Fleury erwähnen, welche ein Arioso im letzten Akte sehr schön sang und reichen Beifall erntete.

Sig. Morley sang in feiner Manier seine Partie recht gut, doch ist die Manier zu tabeln.

Es ist nicht zu leugnen, daß der Sänger sehr gute Stimmkräfte besitzt, die bei richtiger Gesangsweise von sehr schöner Wirkung sein könnten; allein so lange er in seiner Weise fortfährt, wird er nie einen Erfolg erreichen.

Für die Aufführung und Ausstattung der Oper ist von der Direction viele Mühe und Sorgfalt verwendet worden, es sind keine Mittel gespart, Scenerie und Decoration auf's Annehmlichste benutzt. Das Ganze ging sehr gut zusammen, und dennoch war das Haus kaum zur Hälfte gefüllt.

Wenn das Publikum von San Francisco die Bemühungen der Direction, eine vortreffliche Oper zu erhalten, nicht fruchtlos unterstützt, so ist die Gesellschaft die längste Zeit hier gewesen, und sicherlich dürfen wir nicht sobald eine ähnliche hier sehen.

Wir haben ein schönes kleines illustriertes Pamphlet vor uns, herausgegeben von der „Singer Manufacturing Company“ (Agentur für die Pacific Küste, 139 Montgomerystrasse), welches den Kaufern von Nähmaschinen jegliche Auskunft ertheilt. Es enthält Abbildungen von einer großen Sammlung der berühmtesten Singer's Maschinen verfertigt bei dieser Company, ihre Preise, Größe etc. Wir finden ebenfalls diesem Buche beigelegt sehr schöne Proben von Arbeit angefertigt auf der Singer Maschine.

BORN.

In this city, June 26, to the wife of C Meyer, a son in this city, June 24th, to the wife of L Emanuel, a daughter.

MARRIED.

In this city, June 25, by Rev Dr H A Henry, Lewis Solomon, of Iowa Hill, to Minna Baer, of San Francisco.

DIED.

At Diamond Springs, Eldorado county, June 20, Daniel Webster, son of Emanuel and Elizabeth Berg, aged 3 years 1 month and 27 days.

In this city, June 23, Rosa Peyer, daughter of Herman and Bertha Peyer, aged 6 months and 26 days.

New Advertisements.

CITY OF LYONS.

NEW LACE STORE,

646 SACRAMENTO STREET,
Near Kearny, SAN FRANCISCO.

J. MERZBACH,

Takes the liberty to inform his friends and the Ladies of San Francisco especially, that he has taken the sole management of the above named place into his own hands, and that he keeps constantly on hand and sells at the lowest rates,

REAL LACES,

Hosiery, White Goods,

A Full Assortment of

LADIES' DRESS TRIMMINGS,

EMBROIDERIES.

Ladies' Undergarments, Etc.

Genuine Alexander Kid Gloves.

A FULL ASSORTMENT OF MILLINERY

GOODS ALWAYS ON HAND.

NEW GOODS RECEIVED BY EVERY STEAMER.

Mr. Merzbach would respectfully invite the Ladies of this city and suburbs to call at his store and examine his large assortment of New Goods before purchasing elsewhere.

Remember the place.

NO. 646 SACRAMENTO STREET,

je30-2m Near Kearny.

New Advertisements.

U. S. 7-30 LOAN.

BY AUTHORITY OF THE SECRETARY of the Treasury, the Undersigned has assumed the General Subscription Agency for the sale of United States Treasury Notes, bearing seven and three-tenths per cent. interest, per annum, known as the

SEVEN-THIRTY LOAN,

These Notes are issued under date June 15th, 1865, and are payable three years from that time, in currency, or are convertible, at the option of the holder, into

U. S. 5-20 SIX PER CENT.

COLD BEARING BONDS.

These bonds are now worth a premium of nine per cent. including gold interest from November, which makes the actual profit on the 7-30 loan at current rates, including interest, about ten per cent. per annum, besides its EXEMPTION FROM STATE AND MUNICIPAL TAXATION, WHICH ADDS FROM ONE TO THREE PER CENT. MORE, according to the rate levied on other property. The interest is payable in currency, semi-annually, by coupons attached to each note, which may be cut off and sold to any bank or banker.

The interest amounts to

One cent per day on a \$50 note.	
Two cents	\$100
Ten cents	\$500
Twenty cents	\$1,000
One Dollar	\$5,000

Notes of all the denominations named will be promptly furnished upon receipt of subscriptions. This is

THE ONLY LOAN IN MARKET

now offered by the Government, and it is confidently expected that its superior advantages will make it the

GREAT POPULAR LOAN OF THE PEOPLE.

Less than \$300,000,000 of the loan authorized by the last Congress, are now on the market.

This amount, at the rate at which it is being absorbed, will all be subscribed for within four months, when the notes will undoubtedly command a premium, as has uniformly been the case on closing the subscriptions to other Loans.

In order that citizens of every town and section of the country may be afforded facilities for taking the loan, the National Bank, State Banks, and private Bankers throughout the country have generally agreed to receive subscriptions at par. Subscribers will select their own agents, in whom they have confidence, and who only are to be responsible for the delivery of the notes for which they receive orders.

JAY COOKE,

Subscription Agent, Philadelphia.

ADDENDUM.

PER OVERLAND TELEGRAPH:

PHILADELPHIA, May 17th, 1865.

2d Series all sold. Commenced on 3d Series. Two Hundred and Thirty Millions (230,000,000) precisely like other two Series, except dated 15th July, and Government reserves the right to pay six per cent. in Gold instead of 7-30 Currency.

JAY COOKE,

Subscription Agent, Philadelphia.

Dry Goods,

TAAFFE & CO.,

ARE OFFERING AT THEIR RETAIL STORE

9 Montgomery St.

THEIR ENTIRE SPRING IMPORTATION OF

FANCY AND STAPLE

DRY GOODS,

ALL OF WHICH WERE PURCHASED

at the low prices ruling during the panic, and will be offered at from Twenty to fifty per cent. LESS than their present cost of importation.

SILKS,

In splendid Mohr Antique, Watered, China, Plain, Plaid, Brocade and Black, of every description.

DRESS GOODS,

In Poplins, Mozambiques, Challies, Empress and Ottoman Cloths, De Laines, French, English and American Prints, Ginghams, Organdies, Percales, etc.

HOUSEKEEPING GOODS,

Cotton and Linen Sheetings and Shirts, Super Table Linen, Napkins, Towels, Toweling, Blankets, Quilts, Flannels, Lace and Muslin Curtains and Jacksonets, Swiss, Cambric, Mull and Nainsook Muslins in Plain, Striped and Plaid.

MOURNING GOODS,

Alpacas, Bombazines, Empress and Ottoman Cloths, De Laine, De Bages, Prints, Ginghams, Crapes, etc., etc.

HOSIERY,

Ladies', Gentlemen's, and Children's Hose and Half-Hose and Under-Garments in Silk, Merino and Cotton; Gentlemen's Linen and Cotton Shirts, Collars, Cravats, Neckties, etc.

CLOAKS,

SAQUES, BASQUES, and OPERA CLOAKS, in the latest Paris Fashions.

ALSO, FROM AUCTION,

1000 doz Ladies' Cotton Hose at \$3 per doz;

400 pieces French Print, yard wide, 30c;

900 Dress, Plaid, Striped and Plain French Poplins, from 30c to \$1 per yard;

600 pieces good Shirting Linens, from 30 to 75c;

5000 dresses best Merino Prints, \$2 25 per dress;

2000 doz Ladies' and Gentlemen's Linen Cambric; Hdkfs from 50 to \$15 per doz.

je30-2t

New Advertisements

THE

Singer Sewing Machines,

Secured by 17 Distinct Patents,

THE SINGER MANUFACTURING CO.,

139 MONTGOMERY STREET,

SAN FRANCISCO.

THE SINGER "LETTER A TRANSVERSE SHUTTLE" Family Sewing Machine, with all the new improvements, is the best and cheapest, and most beautiful of all Sewing Machines.

This Machine will sew anything from the stitching of a tuck in tartan, to the making of an overcoat.

There is no machine known which can do so many kinds of work as the LETTER A MACHINE. Let it be tested with the finest thread (say No. 200 cotton) and with the coarsest thread and with all intermediate kinds, and also with both fine and coarse flax thread, upon light, medium and heavy fabrics, and then apply the same tests to other machines, and the greater capacity of the SINGER MACHINE will soon be discovered.

No other Family Sewing Machine has such perfect and improved appliances for Hemming, Binding, Felling, Tucking, Gathering, Quilting, Braiding, Embroidery, Cording, Quilting, etc.

The LETTER A SEWING MACHINE will gather ruffling while stitching it upon a hand, in one operation and much more perfectly than other machines.

Stitches! Stitches!

The Letter A Machine makes the INTERLOCKED STITCH, which is the best known, and which alone is recognized by Tailors or Manufacturers of Wearing Apparel of every kind, because of its great STRENGTH, ELASTICITY, DURABILITY, and above all, its ECONOMY, it requiring only about one-third the amount of thread consumed by Machines making the very extravagant and clumsy knitting or double lock stitch, which has been so widely pushed of late, but which in truth is a farce upon the economy of Sewing Machines.

Any person, even of the most ordinary capacity, can see at a glance how to use the Letter A Machine. The mechanism is entirely within view, thus relieving the operator of the harassing perplexities and annoyances so common with machines constructed otherwise. Plain printed instructions accompany each Machine, from which purchasers can easily learn to operate successfully.

Among the great variety of cabinet cases in which the Letter A Machine can be had, the latest and most useful is what is known as the

Folding Top Case.

Which is made exclusively for the Singer Machines, and embodies three very important things. First, Protection to the Machine when not in use. Second—it makes a fine table when it is in use for the work to rest upon. Third—the whole case enclosing its treasure of mechanism, is not only ornamental, but useful in the highest degree.

The Singer Standard or Manufacturing Machine.

For Boot and Shoe-making, Tailoring, Stay-making, Cap-making, Army Clothing, Harness-making, Carriage Trimming, etc. This is the only machine that has ever been successfully introduced for manufacturing purposes.

It is certain in action at all rates of speed, simple in structure, of great strength and durability, of great simplicity of operation, and will do more work with less labor than any other Manufacturing Machine claiming public attention. It does its work well at rapid as well as at slow rates of speed. It will last longer than any other machine in the market in the most possible working order, seldom if ever requiring to be repaired. That it will earn more money than any other machine is a fact being generally understood by the public. No Tailor or Manufacturer of Clothing can work to advantage without this Machine.

All persons requiring information about

Sewing Machines, their Sizes, Prices, Working Capacity, and the Best Method of Purchasing,

Can obtain it by sending for a copy of the Singer Manufacturing Company's

ILLUSTRATED PAMPHLET,

Which is entirely devoted to the subject. It will be sent gratis, with specimens of work.

Local Agents Wanted in Every Town.

WILLIAM BRODERICK,

je30-3m General Agent for the Singer Manufacturing Co.

Maguire's Academy of Music.

Pine Street, below Montgomery.

MR. MAGUIRE HAS THE PLEASURE OF

announcing that

MR. L. M. GOTTSCHALK,

Previous to his Departure for the East,

WILL GIVE

Three Grand Concerts

The First of which will be given on

Tuesday Evening, July 4.

On which occasion he will be supported by the whole of the GRAND COMBINATION OPERA TROUPE.

je30

Grand Opening

OF THE

FLAG OF OUR UNION

Concert Saloon,

MONTGOMERY STREET,

tween Clay and Sacramento, SAN FRANCISCO.

ON SATURDAY EVENING, July 1st.

A Monster Lunch will be spread.

The Best and Finest Wines only to be had at the bar.

Come All.

JOS. KOESTER & PHILIP KRAFT.

CITY COLLEGE,

S. E. COR. OF STOCKTON AND GEARY STS.

The next Session of this Institution will commence on WEDNESDAY, July 5th.

The Trustees are happy to announce that they have secured the services of the Rev. F. V. VEEDER, as Principal, who, with an able corps of eight Professors and Teachers, will carry on the usual course of instruction in a thorough and satisfactory manner, during the absence of the Rev. Dr. Burrows.

Mr. Veeder has had much experience and success in teaching as a Tutor in a leading Eastern College, and as Principal of a Classical Academy at Pittsburg, Pa. He has spent some time in Europe, visiting schools of every grade, from the primary schools up to the University, and the Trustees feel great confidence in recommending to the public the Institution under his care.

By order of the Board.

J. B. ROBERTS,

H. F. HAUGHT,

Committee.

je30-2t

AMERICAN FLAGS

A SPLENDID ASSORTMENT,

FOR THE

FOURTH OF JULY!

SELLING CHEAP,

TO CLOSE OUT THE LOT.

B. F. STERETT,

NO. 533 CLAY STREET

je30-3m

New Advertisements.



TO DRUGGISTS,

Brewers, Barbers,

Confectioners,

Painters,

Soda-Water

Manufacturers,

Assayers, and

Mining Companies!

WE WOULD RESPECTFULLY CALL THE

attention of Dealers and Consumers to the fact

that we are daily in receipt by Clippers and

Express, of large additions to our present well

selected stock of Goods, and we think after an

experience of nearly SIXTEEN YEARS, upon this

Coast, we can furnish the Trade in the Interior, as

well as that of Oregon, Washington Territory,

British Provinces, Mexico and Sandwich Islands,

etc., upon better terms than any House in this

State.

The Senior Partner of our House, who is now

residing in the East, gives us superior facilities

for filling orders, and we can safely guarantee all

goods being of best quality, and in regard to

prices WE DO NOT INTEND TO BE UNDER-

SOLD.

We invite those purchasing to give us a call

(either in person or by letter) and examine goods

and get prices before purchasing elsewhere, as

we feel confident we will be able to please in

both. Below is a few of the articles in which

we deal, viz:

ACIDS, CHEMICALS, ETHERS, ESSENTIAL

OILS, DRUGS, TINCTURES, AND

MEDICINAL SYRUPS;

SHAKER HERBS, SELECT POWDERED

DRUGS, FLAVORING EXTRACTS,

ELECTRIC PREPARATIONS;

TILDEN'S ALCOHOLIC FLUID, AND

SOLID EXTRACTS;

ALKALOIDS, RESINOIDS, AND PILLS;

DRUGGISTS' SUNDRIES, FLINT, AND GREEN

GLASSWARE;

CORKS, of every description.

PATENT MEDICINES,

PAINTS, OILS, AND ALCOHOL;

BRUSHES, PERFUMERY, TOILET ARTICLES.

A complete assortment of all the above and in

great variety.

We are also Agents for

DR. D. JAYNE & SON'S Popular Medicines.

J. C. AYERS & CO.'S Medicines,

And the celebrated

"T.L.A. QUILLAUUGH BALSAM,"

The Great Blood Purifier and Eradicator of

Rheumatism

Belmont Park, NEAR SAN MATEO.

RE-OPENING.

The public are respectfully informed that the above delightful Park and Hotel have been re-opened, and the best of Refreshments can constantly be obtained. The Park and vicinity are particularly well located for Target Shooting, Picnics, Excursions, etc.

Families who desire to remain there for a longer period, will please call on the undersigned for terms. A share of public patronage is respectfully solicited.

ap14 C. A. JANKE.

STORAGE.

GOODS TAKEN IN STORAGE

THE NEW ORLEANS WAREHOUSE,

N. W. Cor. California & Davis Streets.

Advances Made on Goods Stored at Most Reasonable Rates.

ap14-1m

HOOKE & CO.,

DEALERS IN

HARDWARE, IRON, STEEL,

COAL, METALS, ETC.

Nos. 117 and 119 California street,

SAN FRANCISCO.

H. ZACHARIAS,

Watchmaker

AND JEWELER,

NO. 538 KEARNY STREET,

Between Sacramento and California, San Francisco.

I receive by every steamer a large assortment of Gold and Silver Watches and Diamonds. California Jewelry manufactured. Also, a full assortment of Silverware, Spectacles, Opera Glasses, and Jerome's Marine Clocks, always on hand.

Particular attention paid to orders from the country.

Watches and Jewelry repaired and warranted at lowest prices.

ju3 tf

NEW TEN PIN ALLEY,

Corner Pine and Montgomery streets.

EDUARD PALM,

PROPRIETOR.

I HAVE THE PLEASURE TO ANNOUNCE

to the public that I have opened the above splendid Ten Pin Alley, which is, without doubt, the best in this city. As the game of Ten Pins strengthens and invigorates the human frame, I hope to see young and old visit my establishment.

LUIS SCHMIDT,

Teacher of Music,

113 POWELL STREET

Near O'Farrell, mr31-3m SAN FRANCISCO.

Golden Gate Brewery.

CHAS. METZLER, Proprietor.

GREENWICH STREET,

Between Powell and Mason, mr31-3m SAN FRANCISCO

Music! Music!

The undersigned, Leader of the Sixth (German) Regiment Band, respectfully announces to the public that he is prepared to furnish Music for Balls, Parties, Parades, Excursions, Serenades, etc., and supply any number of Musicians, with or without Uniform, at the shortest possible notice, and takes this opportunity to inform them that he is in receipt of all the new and popular Music of the day. All orders left at the Castle Saloon, corner Montgomery and Market streets, or at Gray's Music Store, Clay street, will be promptly attended to.

Orders from the country respectfully solicited.

ap7 FRED'K KRAUS.

CALIFORNIA NURSERY.

J. O'HARE,

Florist and Nurseryman,

Cor. Folsom and Twentieth Sts.

Having taken the First Premium at the Mechanics' Fair,

Would respectfully invite his friends and the public in general to his newly established

GARDENS AND NURSERIES,

Where he has on hand, and for sale at the lowest prices, a large collection of

Ornamental Evergreen Trees, Shrubbery, and Flowering Plants of all descriptions.

mr31

GREAT BARGAINS!

CLOTHING.

MOS. HAAS & CO.

428 MONTGOMERY ST., Near Sacramento.

Are Selling their Large Stock of

Fashionable Clothing,

AND

GENT'S FURNISHING GOODS.

REMARKABLE LOW PRICES.

Call and Examine them. mr24-tf

T. J. HIGGINS,

Photographic Gallery

650 CLAY STREET,

Over Hinkley's Drug Store, SAN FRANCISCO.

CARTES DE VISITES

Taken in the latest style, and PHOTOGRAPHS and AMBROTYPES taken in the highest perfection of art, at prices that defy competition.

Small pictures of every kind copied to life size. Ring and Locket Pictures neatly set.

my19

GREENBERG & MANDEL,

Importers, Wholesale and Retail Dealers in

CROCKERY, GLASSWARE,

WHITE AND DECORATED CHINA,

Plated and Britannia Ware, Trays, Cutlery,

Kerosene Oil, and Campfire Lamps, Screens, and other Fancy Goods, etc.

624 SACRAMENTO ST. (624

Particular attention paid to Family, Hotel and Restaurant Wares.

Please call and examine. mr19

Joseph A. Donohoe, San Francisco.

Eugene Kelly, New York.

DONOHUE, KELLY & CO.,

SAN FRANCISCO,

EUGENE KELLY & CO.,

NEW YORK,

BANKERS.

Exchange on New York

BANK OF LONDON, LONDON,

BANK OF IRELAND.

118 tf

HENTSCH & BERTON

BANKERS.

DRAW EXCHANGE IN SUMS TO SUIT ON

De Rham & Co., New York.

Melby, Forget & Co., Liverpool.

Morris Prevost & Co., London.

Hentsch, Lutscher & Co., Paris.

G. de Blonay & Co., Paris.

Mussard, Andeoud & Co., Paris.

Mirabaud, Paccard & Co., Paris.

Philet, Willet & Co., Paris.

Hentsch & Co., Geneva (Switz.)

Commercial Bank of Geneva, Geneva.

Lombard, Oler & Co., Geneva.

A. & L. Galopin Bros., Geneva.

Ph. Roget & Son, Geneva.

Schickner, Bros., Berlin.

Latteroth & Co., Frankfurt a. M.

B. Metzler, Sons & Co., Hamburg.

Purchase certificates of deposits, bonds and general securities at current rates. Receive deposits and transact a general banking business.

An assay office is attached to the bank, and liberal advances will be made on precious metals assayed by them.

oc28-1m

DRAFTS ON

Berlin, Munster, Frankfurt a. M.,

Stettin, Weimar, Leipzig,

Konigsberg, Breslau, Prag,

Cologne, Vienna, Trieste,

And Other German Cities.

ARE FURNISHED AT THE

Prussian Consulate,

San Francisco, by

H. HANSSMANN, 220 Front street.

DRAFTS ON

London, Hamburg, Bremen, Berlin, Frankfurt

In Sums to Suit,

BY

MORRIS SPEYER,

526 Washington street,

mr31-3m

JACOB ZECH'S

Piano Manufactory

Is still at the Old Place,

NO. 416 MARKET STREET,

[East of Sansome, up stairs.

To the many Prizes already awarded to me for my Pianos, is now added that of the Mechanic's Fair in San Francisco, held 1864.

I hereby recommend my instruments to the Public.

JACOB ZECH.

Ed. L. Reimer,

der wohlbelannte

ist und Kunstgärtner,

hat seine Freunde sowie das Publikum im Allgemeinen ergebenst ein, seine neu etablirten Gärten und Nueries, etc. von Jolion und Neumeyer Straße, zu besuchen, wofür er stets eine große Auswahl von immergrünen Heubäumen, Pflanzen und Blumen jeder Art vorräthig und zu verkaufen hat.

DR. LIBBEY,

OF

EXTENSIVE DENTAL PRACTICE,

Will execute, in every department of his profession,

Artificial Teeth, Plugging, Etc

As well and at as low rates as any other First-Class Dentist in the State.

Office, No. 224 Montgomery Street,

Directly opposite the Russ House Hall Door.

my26-3m

C. RHINE,

IMPORTER OF ALL KINDS OF

Leaf Tobacco,

407 MERCHANT ST.,

Near Battery, SAN FRANCISCO.

je2

The Most Popular Musical Instruction Books

ARE

WINNER'S PERFECT GUIDES,

Containing Easy Lessons, Pleasing Exercises and Choice Music.

For the Flute, 75c. Viola, 75c. Guitar, 15c. Piano, 75c. Melodeon, 75c. Accordeon, 75c. Fife, 75c. Clarinet, 75c. Flageolet, 75c. Sent by mail post-paid, on receipt of price. OLIVER DITSON & Co., Publishers, 277 Washington Street, Boston.

For Sale by the Music Dealers of San Francisco.

ju2-tf

MORRIS BORKOWSKI,

Stall No. 5, Clay Street Market,

DEALER IN ALL KINDS OF

American Meats.

The best kinds of American Beef, Veal, Mutton, served to customers, and delivered to all parts of the city, free of charge.

ap14

THE HEBREW.

BUSWELL & Co.,

BOOKBINDERS, PAPER-RULERS,

AND

Blank-Book Manufacturers,

509 CLAY STREET and 508 COMMERCIAL STREET

Between Montgomery and Sansome, San Francisco.

je28-tf

"Every Man in His Own

House, paying no rent," is the motto

and mission of the CALIFORNIA BUILDING AND LOAN SOCIETY. All those who have joined the Society, and desired houses, have got them. Room enough for more houses and more members. The rule of the Society is: "First come, first served." Deposits received by the Society at the following rates:

Deposits "at call" 1 per cent. per month.

Deposits at six months 1 1/2 per cent. per month.

Deposits on the Permanent Stock, 1 1/2 per cent. per month.

All transactions in Gold Coin.

THOMAS MONEY, Secretary.

Office, 406 Montgomery street.

Opposite Wells, Fargo & Co.'s.

Office open daily, and on Saturday evenings. au5-tf

CHARLES E. LANCASTER,

DENTIST,

912 DUPONT STREET, Bet. Washington and Jackson.

Office Open Day and Night.

All Operations in Dentistry executed in a skillful and durable manner, and at Moderate Prices, to suit the times.

no4-3m

FRED. MORSCH,

House, Sign, Fresco

and Ornamental

PAINTER,

540 California St.,

BELOW KEARNY. fe24-3m

Save Your Teeth!

E. F. BUNNELL, Rooms, 611

Clay Street. Do not have your

Teeth Extracted. DR. BUNNELL

pledges himself to save every tooth

that aches from exposure of the nerve, and will refund the charge for the operation and extract the tooth free of charge in every case of failure. Teeth filled with gold, artificial bone, and gold lithodion, and warranted.

Plate teeth on vulcanite base, the best material yet discovered; also, if preferred, on gold; either warranted to fit.

N. B.—More than one thousand aching teeth have been saved consecutively, without the loss of one.

de2

V. HOFFMANN AND T. R. SCHMIDT,

Architects,

S. E. CORNER PINE AND MONTGOMERY STS

no25-3m

Stevenson House,

COR. MONTGOMERY & CALIFORNIA STS.

Private Boarding.

I respectfully inform my friends and the public that I have taken charge of the above house, and opened the same on Monday, April 10th, for private boarders.

A Table d'Hote will be set for breakfast, dinner and supper.

The table is not excelled by any in this city.

ap14-1m MRS. BABETTE EVERS.

RELIEF! RELIEF!

INFALLIBLE PILE REMEDY.

Those who are afflicted with the PILES, and wish to be relieved of their suffering, would do well to call at

G. SICHEL'S

Hairdressing Saloon,

620 COMMERCIAL STREET,

A few doors above the United States Branch Mint.

my26

GEO. TIEMANN & CO.'S

New York Branch

SURGICAL AND DENTAL INSTRUMENT

DEPOT AND TRUSS OFFICE,

NO. 218 MONTGOMERY STREET,

Opposite the Russ House.

THE TRADE PROMPTLY SUPPLIED.

J. H. A. FOLKERS,

je2-4m

GERMAN HERRINGS,

SMOKED HERRINGS,

LIMBURGER CHEESE,

GREEN CHEESE,

SWISS CHEESE,

CALIFORNIA HONEY, FRUITS, JELLIES

AND JAMS, PICKLES IN VINEGAR,

EGGS, BUTTER, CHEESE,

LARD, ETC.

Goods Delivered Free of Charge,

Bartlett & Shaw,

NO. 76 WASHINGTON MARKET,

je23

JAMES H. CUTTER,

Importer and Wholesale Dealer in

Groceries and Provisions,

NO. 511 FRONT STREET.

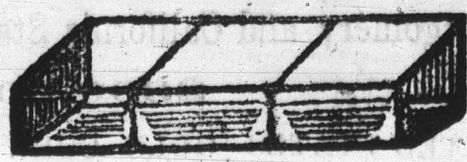
Choice Brands of Lethus Butter received by every steamer.

je23

CONTINENTAL HOTEL,

Southeast Corner of

SANSOME AND COMMERCIAL STREETS,

TEUBNER & HOFFMAN,
Show-Case

WAREHOUSES,
NO. 431 KEARNY STREET,
Between Pine and California streets, San Francisco.
Show-Cases made in every style—Silver-Plated,
Rosewood, Mahogany, Walnut, etc. Old Show-Cases
taken in exchange. de25 tf

FIRST PREMIUM
Billiard Manufactory.**LIESENFELD'S BILLIARDS.**

Having obtained three times the First
Premium for my Billiards at the former
Industrial Exhibitions, and as an acknowl-
edgment to this effect has been expressed
by a majority of the judges, at the late Industrial Exhi-
bition, ought to be a sufficient recommendation and guarantee
to my friends and the public generally, of the superiority
of my Billiards. It will evidently be inferred that I shall
continue to manufacture the best Billiards, which will be
sold on reasonable terms.

P. LIESENFELD,
612 Battery street, Bet. Jackson and Pacific.
fe10

RALPH MOSS, S. F. ALEX. HENRY, N. Y.
Ralph Moss & Co.,
IMPORTERS OF

STAPLE & FANCY DRY GOODS,
MILLINERY GOODS,
Embroideries, Etc., Etc.,
207 BATTERY STREET, Up Stairs,
SAN FRANCISCO. el6

LOUIS HOLZ,
311 BATTERY STREET, Near Commercial,
(Under the New York Hotel.)
Wholesale and Retail Dealer in

STATIONERY,
Has constantly on hand a well assorted stock of
Playing Cards, Blank Books, Writing and Wrapping
Paper, etc., which he will sell at the lowest market
rates.
Orders from the country promptly attended to

STEMMLER & RUSSELL,
Varnishing, Polishing,
and Graining.

PIANOS, BILLIARD TABLES,
DOORS, FURNITURE,
Of all kinds, done in the best style with dispatch.
416 & 418 MARKET STREET,
Bet. Sansome and Battery, in Jacob Zech's
Piano Factory.
Guarantees to give satisfaction. ap7

NAHL BROS., & DICKMAN'S
ART AND PHOTOGRAPHIC
GALLERY,
NO. 121 MONTGOMERY STREET,
Between Bush and Sutter,
SAN FRANCISCO. fe24

WM. MEYER & CO.,
IMPORTERS OF
FINE CLOTHING,
CORNER OF
SANSOME AND SACRAMENTO STREETS.
mr24-lm



JONATHAN KITTREDGE,
PHOENIX WORKS,
NOS. 6 and 8 BATTERY STREET,
Near Bush, SAN FRANCISCO.

Manufacturer of Fire-proof Doors and Shut-
ters, Bank Vaults and Monitor Safes,
Gratings, Balconies, Bolt and
Bridge Work, and
All kinds of General Blacksmithing.
We particularly call the attention of Bankers
and others to the MONITOR SAFES and VAULTS
—an article long sought for in California—great
care being taken in the manufacture of these
Safes relative to their strength against the de-
vices of wily burglars. mr3

REMOVAL.
WALLER & JACOBI'S
OCCIDENTAL AUCTION STORE,
HAS REMOVED
From the Old Stand, 124 Montgomery Street,
TO 306 KEARNY STREET,
THREE DOORS FROM BUSH STREET
THE LOW PRICE OF DRY GOODS, BOOTS,
SHOES, etc., etc., will be continued as heretofore.
je16

JOSEPH BIEN,
MACHINIST
322 COMMERCIAL STREET,
Between Battery and Front.

RICCI & CO.,

Manufacturers of
Punch of all Kinds,
And Wholesale and Retail Dealers in
WINES & LIQUORS

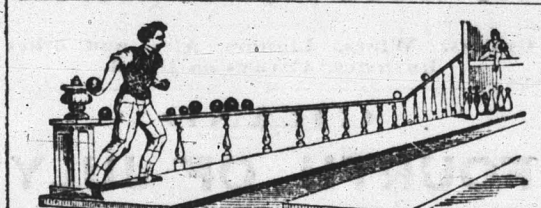
Punch:
Tip-Top, Whisky, Cognac, Raspberry, Rum,
Ladies' Charm, Coffee, Chocolate,
Kirschwasser, Nectar, Flor-
ence Pilsener, Stomach-
ical Bitters, Italian
Vermouth Wine,
Anti-Divorce, Kimmel,
Appetizer (before dinner).
Fousse-Cafe (after dinner).
talian, French, Spanish and Portuguese Wines, Ale,
Porter, Champagne Cider (on draught
and in bottles), Lager Beer, Cordials,
Syrups and the Best Havana
Cigars.
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Apothecary,
HAS MADE IT HIS SPECIAL
occupation to compound
Physician's Prescriptions, and for
that purpose constantly keeps on
hand the purest Drugs and Chemi-
cals, etc., at the
Cor. Kearny & Sacramento sts.
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REMEMBER THE PIONEER.
Second-Hand Clothing and Furniture
Bought and Sold.

WM. COHEN, 912 KEARNY STREET, BE-
tween Jackson and Pacific, pays the highest
prices, in cash, for Cast-off Clothing of every de-
scription, male or female. Also Second-Hand Fur-
niture, Boots, Books, Blankets, Jewelry, Hats,
etc.
Ladies will be attended to by Mrs. COHEN. All
orders punctually attended to.
P.S.—No business transacted from Friday, sun-
down, until Saturday, sundown. Private entrance
for ladies. Wm. Cohen has no connection with any
other store.



Calliope Bowling Alley and
Billiard Saloon,
BUSH STREET, ADJOINING THE
COSMOPOLITAN HOTEL,
PETER LOZIER, Proprietor.
Only the Best Wines, Liquors and Cigars
kept at the bar. my26-lm

MINERVA HALL,
BEER, WINE & BILLIARD SALOON.
Cor. Kearny and California streets,
Up Stairs.
Armory of the Sigel Rifles, Steuben Guard, San Fran-
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CHAS. VAN GULPEN. **RUD. SCHERREL.**
West End Wine Hall.
WEST END HOTEL,
On Brenham Place, Opposite the Plaza.
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SUCCESSOR TO SIMS & FRAZER,
OREGON STREET,
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Manufacturers of
FIRE-PROOF DOORS AND SHUTTERS,
BANK VAULTS, GRATINGS,
CEMETERY RAILINGS, ETC.
All orders from the interior, Oregon, Washington
Territory, Vancouver's Island, British Columbia,
or any place on the Pacific Coast, attended to with
promptness and dispatch.
Mr. Sims appreciates the past liberal patronage
of his friends, and trusts he may continue to merit
it in the future. For the information of strangers,
he would say, that he feels confident that his expe-
rience in his particular calling is surpassed by none
on this Coast, which his superior work, sent to almost
every town in California, Oregon, also Victoria and
the Sandwich Islands, and to be seen on some of the
best buildings in San Francisco, fully attest.
A large assortment of Second-Hand Shutters
on hand for sale at low rates. my26-3m

LEWIS ADLER,
NO. 714 MARKET STREET,
Opposite Third street, San Francisco.
PURE CALIFORNIA WINES, BRANDIES,
And all kinds of Family Liquors,
WHOLESALE AND RETAIL. je16

A. F. BILAY,
Eureka Bowling Saloon
AT THE MISSION,
OPPOSITE THE RAILROAD STATION.
mr31-lm

Immense Stock

Boys' and Youths' Suits
The Only Place in California where

H. M. LOCKWOOD & CO.'S
CELEBRATED
CLOTHING
CAN BE FOUND.
All the Latest Styles of our own manufacture
received by every Steamer.
Good Reliable Goods and Low Prices.
H. M. LOCKWOOD & CO.,
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Sample Rooms,
No. 430 COMMERCIAL STREET,
Bet. Sansome and Battery, SAN FRANCISCO.
BEST WINES AND LIQUORS,
Sold at Wholesale and Retail.
Orders for Wines and Liquors filled with
promptness and forwarded to any part of the city
free of charge. de9-3m

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G. ROSENBERG & CO.,
Importers and Wholesale Dealers
OF ALL KINDS OF
FRENCH BEAVER AND SOFT HATS,
MANUFACTURERS OF
Military, Mens, Boys' and Fancy, Children's Caps.
No. 410 SACRAMENTO STREET
Between Sansome and Battery,
SAN FRANCISCO. no11-3m

DR. BRUNS,
Physician, Surgeon and Accoucheur,
434 California street,
Between Montgomery and Sansome.
Office Hours—From 10 to 11 A. M., from 2 to 3
and 7 to 8 P. M. au5 tf

Music Furnished
BY
N. BALLEBERG,
FOR BALLS, PARTIES, WEDDINGS, ETC.
ORDERS LEFT AT
H. SCHUHMAN'S CIGAR STORE,
Cor. Kearny and California Streets,
SAN FRANCISCO.
WILL BE PROMPTLY ATTENDED TO
mr31

FLAG OF OUR UNION SALOON,
524 Montgomery Street,
Between Clay and Commercial,
SAN FRANCISCO.
FREE CONCERT EVERY EVENING.
Best Wines, Liquors and Cigars Kept at the Bar.
CHARLES PLOEGER, PROPRIETOR.
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THE FIRST PREMIUM
FOR THE
BEST BREAD!
Received from the Mechanics' Fair of this Year!!
HEFTER'S BAKERY,
776 Folsom street.
Ladies should try my bread to convince them-
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Families will be served daily with fresh Bread,
Cakes and Pies. CHARLES B. HEFTER,
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FOURTH PREMIUM.
CALIFORNIA
GOLDPENS
AT A REDUCED PRICE OF TEN PER CENT
Gold Medal and First Premium
AWARDED TO
W. B. J. KENNEY,
For the best California Made
GOLD PENS.
PREMIUMS AWARDED BY THE
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Mechanics' Institute, San Francisco, 1864—(the last Fair)—
Gold Medal and First Premium.
Manufacture and Sale Room—Armory Hall, cor.
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my12

BROOKS'S OLIVINA OIL,
For Coloring Red or Grey Hairs Without
Washing.
This wonderful invention has in the short space of
six months entirely superseded all the most famous
hair dyes—it can be applied in one minute, with the
greatest ease. For sale wholesale and retail, by
ROBERT F. BROOKS, Hair Dyer, Etc.
610 Washington street, San Francisco.
mr3

JEFF. DAVIS CAUGHT!
But with a small portion of plunder. Fine Boys'
Suits, and CHILDREN'S CLOTHING generally, can
always be found in great variety at C. A.
FLETCHER'S No. 1 Masonic Temple, corner of
Montgomery and Post streets. Boys' Suits made to
order, from a fine assortment of French and Mission
goods, and the celebrated "Harris's" Cloths, from
Fashion Plates received monthly. This is the only
house in the city in receipt of the fashions. A fine
assortment of Gentlemen's Clothing and Furnishing
Goods, Trunks, Valises, Carpet Bags, etc. 26 tf

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NO. 650 WASHINGTON STREET,
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Teeth Extracted by a new process, with the aid of
Nitric Acid, or Laughing Gas.

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Office—49 Nassau street, New York.
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ATTORNEYS AT LAW,
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FINDING STORE,
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I HAVE A LARGE ASSORTMENT OF ALL
articles in my line always on hand, which I sell
at very low prices. Shoemakers will find it to their
interest to examine my stock before purchasing
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Being myself a practical shoemaker, my custom-
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All kinds of Boots, Gaiters, and Shoe-uppers,
will be made to order.
Orders from the country will be promptly attended to.
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First Premium Punches,
DEALERS IN
WINES AND LIQUORS
WHOLESALE AND RETAIL
WARRANTED TO BE THE BEST.
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Two Doors Above Washington Market.
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HENRY NEWMAN,
Watchmaker and Jeweler,
Manufacturer of California Quartz Jewelry in all
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Has Removed from 126 Montgomery Street, to
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Near Market, SAN FRANCISCO.
WATCHES AND JEWELRY REPAIRED
AND WARRANTED. je9-t

HARMONY HALL
Concert and Billiard
Saloon,
Connected with a FINE SHOOTING GALLERY,
610 SACRAMENTO STREET,
Corner of Montgomery Street, San Francisco.
The Proprietors have made it their object to keep
only the best kinds of Wines and Liquors, and will
do their utmost to please their guests.
Music furnished (by the best Musicians) for Balls,
Parties, Serenades, etc., at the shortest notice.
A Grand Concert every Evening.
An Extra fine Luncheon served every day from 11
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UNION SALT WORKS,
NOS. 308 AND 310 FRONT STREET,
Between Sacramento and Commercial Sts.

HAS TAKEN ALL THE 1ST PREMIUMS
in this State for four years past; and is the
only place where an article of good
TABLE OR DAIRY SALT
can be found—it being perfectly clean, dry and free
from bad smell.
je9-3m A. B. WINEGAR, Proprietor.

FURNITURE COVERING

AND
NEW CURTAIN GOODS.

B. L. SOLOMON & SONS,
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HAAVE JUST IMPORTED A FINE STOCK
OF
BROCADELLES, SATINS,
PLUSHES, LASTINGS,
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And every variety of COVERINGS and CURTAIN
MATERIAL of the
LATEST STYLES AND NEW DESIGNS.
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JULIUS TAMMEYER,
Merchant Tailor,
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Cleaning and Repairing done on the most
reasonable terms. my29

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636 CLAY STREET,
Between Montgomery and Kearny Streets,
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Deeds, Mortgages, Leases, Powers of Attorney,
Contracts, etc., drawn up with care. German,
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PHILADELPHIA BREWERY,
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THE BEST LAGER BEER
IN THE STATE.
The Country supplied at the most reasonable
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DR. BENNETT,
DENTAL SURGEON
(Successor to the late Dr. PEARSON.)
NO. 653 CLAY STREET, (OLD NO. 178.)
SAN FRANCISCO.
You can get good work done at my office twenty
per cent. cheaper than at any dentist on Clay street.
Call and see our terms. no25-3m

WILLIAM TELL HOUSE,
BUSH STREET,
BETWEEN MONTGOMERY AND KEARNY
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Martin Fenstermacher,
PROPRIETOR.
Known to have the best table set. fe24-3m

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MR. M. SHLOSS,
Returns his sincere thanks to the public for their
liberal patronage during the past seven years
and informs them that he has removed to
No. 138 Montgomery Street,
UNDER THE OCCIDENTAL.
Where he has opened a well assorted stock of
FANCY AND STAPLE
DRY GOODS,
The Most Complete Assortment of Millinery
of the Latest Fashion.
Also, a large assortment of
CLOAKS OF LATEST STYLE.
PRICES TO SUIT THE TIMES.
Please remember the number, 138 Montgomery
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Ship, Navy, Pilot and Family Bread, Soda, Sugar,
Boston, Butter and Picnic Crackers, Jenny Lindes,
Ginger Snaps and Fancy Cakes, of all kinds
always on hand.
City and Country Merchants, Hotel, Restaurant
and Boarding-house Keepers are respectfully solicited
to call and examine price and quality before
giving their orders elsewhere. je23-lm

